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THEOSOPHY,

AND THE HIGHER LIFE.

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THEOSOPHY

AND THE HIGHER LIFE;

OR, SPIRITUAL DYNAMICS

AND THE DIVINE AND MIRACULOUS MAN.

By G. W....., M.D., Edin^R.,

PRESIDENT OF THE BRITISH THEOSOPHICAL SOCIETY.

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CONTENTS.

	PAGE
I.—The Synopsis,	iii
II.—The Key to Theosophy,	1
III.—Spiritual Dynamics,	17
IV.—Man as a Spirit,	43
V.—The Divine and Miraculous Man,	73
VI.—How best to become a Theosophist,	97
VII.—Can Anæsthetics Demonstrate the Existence of the Soul?	118
VIII.—The British Theosophical Society,	133

I.—THE SYNOPSIS.

THE highest Religion, Philosophy, Science, Poetry, and Art, are one, namely, the Still Small Voice of God speaking in the spiritual centre of the soul of man.

For as there is one God who manifests himself as Spirit, Force, and Matter, so man as the Microcosm made in the image of God, is a triune being of Spirit, Soul, and Body.

To love this one God in *Spirit* is religion, and to love thy brother and thy sister as thyself is the whole of morality.

"Therefore, hear O Israel, the Lord thy God is one God, and thou shalt love the Lord thy God with all thy heart, and strength (and body), and soul, and mind, and thy neighbour as thyself. On these two hang all the law and the prophets, and no other commandments are greater than these."

"And where two or three are gathered together in my name, there am I in the midst."

"And behold, the kingdom of heaven is *within* you,

but except ye be born of the *spirit* ye cannot enter into that kingdom. But to him who overcometh will I give to eat of the *hidden* manna, and of the tree which is in the midst of the paradise of God."

"And to such as believe, all things are possible; and greater works shall ye do than I do; for if ye have faith as a grain of mustard seed, ye shall say to this mountain, be removed hence to yonder place, and it shall remove; and nothing shall be impossible unto you; and lo I am with you always to the end of the world."

THEOSOPHY

AND

THE HIGHER LIFE.

———o———

II.—THE KEY TO THEOSOPHY.

THEOLOGIANS dogmatically assert the existence of the soul. Many scientists make the counter assertion that there is no proof of the existence of the soul. Theosophists maintain that the existence of the soul can be demonstrated by scientific experiments.

Theosophy signifies the knowledge, or the science of the wisdom and will of God, and his relation to the external universe and to man.

God is the supreme unity. He is the centre and the circumference, and is thus the key to man and Christ, to earth and heaven, and to universal law. He is absolute *unity*, and thus absolute perfection; but He may be said to manifest himself as a *trinity* of Spirit, Power, and Matter.

Man as the microcosm, "is made in the image of God," and is thus also a triune being of body, soul, and spirit.

This triune nature of man as the Son, is thus the key to the nature of God as the Father, and is thus the key to Theosophy. Without this key it is impossible to know what man is, and impossible to know what Christ is, and impossible to understand how man can see God in Christ, and thus save his soul.

When, therefore, the ancients wrote on their temples, *Man know thyself*, they enigmatically gave the key to all knowledge and all Theosophy. Because to know thyself in the centre—that is, to be born of the Spirit—is to know God.

This is the doctrine taught by the esoteric Brahmans and Buddhists, by the Kabbalistic Jews, by Pythagoras, by the Platonists, by Christ himself, by St. John in the Logos, by St. Paul, by Paracelsus, by the Rosicrucians, by the Alchemists, by Jacob Bœhmen, and by the ecstatic Saints, who, becoming one with Christ, thus saw and knew God.

We know our bodies to be organic machines, furnished with the five senses of hearing, seeing, smelling, tasting, and feeling, and these organs bring us *en rapport* with the external universe.

Matter, or the external universe, is the equilibrium of the forces of attraction and repulsion.

All forces are modes of action of *one* force.

Electricity has been described to me by an ecstatic in trance as the arm of God, and is thus probably, in its essence, the *one* force used by the divine mind.

Thus the foundation or substance of matter is force, and the substance of force is the will of God, and the visible universe is thus only the materialised thoughts of the divine mind.

All force manifests itself in vibrations; and all external things being the result of force, the mystery of how mind recognises external matter is explained, for as matter is only an external form of force, it is recognised by mind, which is the central force.*

The Soul is the aggregation of the mental forces, including the will, and by this soul man rules his actions and knows the external world.

The Spirit is the third factor in the triune man. It is that which is an atom or spark of the Spirit of God. It is *latent* in the natural man. It is the hidden centre or "light of every soul born into the world, and hidden from the foundation of the world." It is the secret Logos which became effulgent in the Christ, and it is that by which only God can be known. It is above and beyond reason. It is of the nature of the knowledge and wisdom and power of God.

Thus the soul reasons on the evidences furnished by our organisation, but the spirit knows by intuition.

The soul works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are unlimited by physical law. The soul accumulates, and remembers facts; the spirit sees and knows all things.

---

* On the Nature of Perception. By R. S. Wyld, LL.D.

The soul rules the body; the spirit rules the soul, and God rules the spirit. Thus the soul is the ego of the body, the spirit is the ego of the soul, and God is the ego of the spirit.

As the soul is the ruler of the body in this physical world, so the spirit is the ruler of the soul in the spiritual world. The spirit is the *unity* in man, and thus is *en rapport* with the *unity* of God.

As the spirit is a unity it is indivisible, and therefore indestructible, and hence immortal.

It is by the power of the ONE that all compounds are made, and hence when man becomes a spirit, his five senses become one all-seeing and knowing sense, and as such can, like God, create forms external to himself, and thus in the world of spirits, "surround himself with the forms of his affections."

Bishop Berkeley says, "As we can only know external nature through the mind, we have no proof that nature exists externally to the mind."

This dogma the common sense of mankind rejects, and yet, in a sense, it is philosophically true, but, in the world of spirit, it is simply true, for there external forms are created by the mind, and are materialised thoughts.

The Heavenly habitations are described as solid and splendid mansions, and so indeed they are—solid in relation to *spirit* force, as much so as hills and trees and houses are solid in relation to the grosser quality of *soul* force.

"The Kingdom of Heaven being within us," signifies a condition of the soul and spirit, and not a posi-

tion in space; and hence, the Kingdom of Heaven may be and often is on this earth, and the departed souls of our beloved ones may, as spirits, be in our very midst.

But as "God is of purer eyes than to behold iniquity," so pure spirits, if we are sensual, may be incapable of seeing us.

As men and women on this earth congregate in congenial societies, whether their nature be frivolous, vicious, selfish, or thoughtful, or holy, so in the spirit world we shall be in societies, in relation to our affections for good or evil.

Those who, while on this earth, give themselves to "the world, the flesh, and the devil," are fed by these; but those who give themselves to truth and love and God, are ministered unto by angels.

Spiritualism, by the phenomena which come through mediums, demonstrates that there is a force connected with human beings unrecognised by what is called Science.

It claims to demonstrate the existence of the soul after death, by producing messages and visible forms, asserting that they are those of our departed friends.

Regarding the question of *identity*, I speak in another place, but here I would say that just as a Professor Owen, from the discovery of a single fossil-bone of an unknown animal can postulate the entire animal, so the philosopher from a single spiritual fact, be it only a single instance of clairvoyance, or only the moving of a chair in obedience to volition, say one yard, can construct an entire spiritual science.

The Theosophist therefore does not so much interest himself in the insatiable accumulation of spiritual phenomena as in that philosophy of spirit which is built on spiritual facts, his absorbing interest being in the nature, capabilities, and development of his own personal soul and spirit, in their relation to himself, to external nature, and to God.

The Oriental Adept is one who has devoted himself to Theosophy, and who by a long and severe training, described in another place, commands, by means of soul force, his own spirit, and acts as if he were a demi-God.

I briefly elsewhere describe how this power is achieved, but here, I may say that a long course of training, having for its object the subjugation of the body to the will of the soul, or, in other words, a long training in self-denial, constitutes the essence of the adept life.

The food of the adept is eaten slowly and with sacrifice, and consists of cereals and fruits and milk. Alcohol is strictly forbidden, and the flesh of animals, and, especially, blood is also forbidden.

Absolute chastity is also a *sine quâ non*. But a man may devote himself to adeptship from his youth, or he may do so as the father of a family, if he so far retires from the family circle and lives apart, and in this manner the earth may be peopled, and yet the order of adeptship be maintained.

Marriage signifies the union of the positive soul with the pure, beautiful, and intuitional spirit.

When, then, men and women unite as one in this

perfect accord, marriage is the happiest of all earthly conditions, and is, moreover, not only consistent with the perfect earthly life, but may be regarded as essential to that life.

Nevertheless and notwithstanding this, it is not the less true that the highest spiritual gifts and powers have, in all ages of the world and of the Church, been recognised as the special inheritance of the virgin and celibate.

So also Magnetic and Psychic and Pneumic healers know that their power over disease is in direct relationship to their continence.

This is a mystery of which I have not found any satisfactory explanation, either in the teachings of occultists, or in the lives of the saints, and I submit the following as that which comes to my mind.

The sexual instinct in man has for its end the procreation of the human race, in order that man may increase and multiply, and replenish the earth and subdue it.

Thus, man has the power of creating a new being possessed of an immortal spirit, and hence this power should be regarded as a responsibility of the most secret, sacred, and solemn nature.

It is a remarkable fact that among the lower animals, the female who generally becomes pregnant by a single act, so long as she is pregnant, rejects all further approaches of the male with anger and indignation. Does nature not in this wonderful fact teach man?

Excess of the sexual instinct is antagonistic to

love, and is generally accompanied by treachery and cruelty.

Irregularity in the sexual instinct is truly termed *dissipation*, that is, it dissipates or scatters the soul force, and is thus directly antagonistic to that soul force, which as unity, is remembrance, and by which man so controls his body as to rise to true manhood, or to that *concentration* by which true spiritual powers are obtained. Hence, all such dissipation is directly opposed to the obtaining of the occult or saintly power of spirit miracles.

As spiritual powers are obtained by the subjugation of the bodily desires, by the will power of the soul; and as the sexual is the strongest of all bodily instincts, its subjugation to the will of the soul, more than any other discipline, is rewarded by spiritual gifts.

As animal power is the reverse of spiritual power, the two cannot co-exist at one and the same time.

There are those whose natures cannot be entirely controlled. Such beings should be judged with discrimination, but such, so long as they continue so, cannot enter that "Kingdom of Heaven, where there is neither marriage nor giving in marriage."

Marriage I have said signifies that union of soul and spirit, which constitutes the perfect *Duad*. But if it ends in the physical union of man and woman, then woman as a form is worshipped in the place of spirit, the essential, and this leads to the idolatry of matter.

Thus the love towards the woman is the substitution

of external for internal delights, and calls forth the jealousy of that "Divine Sophia," with whom those who, with profound reverence, worship God as a spirit, and thus evoke their spiritual centre and find the Logos, are united. These know that there is a spiritual marriage incompatible with that of the flesh.

Returning to adeptship, let us consider wherein lies the distinction between the adept and the spirit medium.

A spirit medium is one whose soul is easily detached from the body, and generally because that body is in a state of weakness.

This detached soul of the medium entering the world of spirit, sees and associates with other departed souls, and by their help moves tables and writes in closed spaces, or reads the mind of those present, or associates with other spirits, or as the *double*, not only acts at a distance from the body but manifests itself as a visible body, or ghost, or double, at a distance.

The soul of the medium being thus absent from the body, that body may become occupied by a wandering or foreign soul who makes use of that body for its own ends.

It will be seen that thus the medium is in a negative position, a mere body in the possession of strangers, and hence professional mediums who give promiscuous *séances*, becoming possessed by spirits of a nature analogous to the surrounding company, may on certain occasions act wisely, but too often foolishly, ignorantly, or falsely.

Even those mediums who are confined to the family circle can scarcely rise above the quality of that circle, and hence although pure and noble messages are from time to time given through such mediums, yet even these mediums, becoming surrounded by spirits in their own likeness, are apt to reflect ideas and sentiments consistent with their own desires; and hence may be, and often are, the victims of misplaced confidence.

It must be evident that undeveloped spirits who come from a metaphysical world to teach us earthly wisdom must often be less capable of doing so than embodied spirits who, living in a physical world, use with modesty that truth and reason which are given to them.

Moreover, those souls which, apart from divine desires, leave the body and associate with spirits, generally encounter those no better, and often worse than themselves, and are thus seduced to evil, and this even by spirits assuming the form of angels of light; hence mediumship is a dangerous possession, and is only for those whose lives are pure, unselfish, and holy. But mediums whose lives are pure, unselfish, and holy, may sometimes reveal to men the wisdom of angels.

All that is claimed by mediums is the reverse of the powers claimed by the adept. The medium is *negative* but the adept is *positive.*

He refuses to submit his body to the use of others, but so brings his body under the control of his own soul that he can project his soul and spirit, and, while

living on this earth, act as if he were a disembodied spirit.

Hence the adept can consciously see the minds of others. He can act by his soul force on external spirits. He can accelerate the growth of plants and quench fire, and, like Daniel, subdue ferocious wild beasts. He can send his soul to a distance, and there not only read the thoughts of others, but speak to and touch these distant objects; and not only so, but he can exhibit to his distant friends his spiritual body in the exact likeness of that of the flesh.

Moreover, as the adept acts by the power of his spirit, he can, as a unitive force, create out of the surrounding multiplex atmosphere, the likeness of any physical object, or he can command physical objects to come into his presence.

These statements will not be credited by those ignorant of such things, but the writer asserts that these statements are absolute facts.

Mesmerism, as being within the reach of scientific experimentation, throws great light on occult phenomena.

The mesmeric sensitive as a clairvoyant can see the thoughts of others, and can read print in closed spaces; and the mesmeriser can at times order the entranced soul or spirit of the sensitive to travel to a distance, and then not only see those there present, but touch them.

The mesmeric sensitive thus resembles the medium in so far as she is passive, but she differs both from the medium and from the adept in this, that her soul

or spirit is under the control of a being living on this earth—instead of being under the control of foreign spirits, as with mediums, or under the control of her own spirit as with the adepts. As the adept can only obtain spiritual power after the severest discipline and self-control, he becomes thus trained to control his spiritual desires. But should he fail to do so, and become the victim of selfish desires, he becomes an evil magician, and then his fall is as that of Lucifer.

Mesmeric healing appears to me to be of three degrees:—

1st. As mere animal magnetism the diseased or negative subject by receiving this positive magnetism is strengthened.

2nd. The magnetiser by using will force, can so act on the brain and mind of the sensitive as to alter molecular action, and thus heal disease.

3rd. The wholesome, pure, and benevolent man or woman, by simply placing the hands on the patient, and calmly desiring the blessing of God, would seem to become sometimes as a medium for the transmission of spiritual benevolence.

The power of oriental adepts to heal disease rests, it is said, chiefly on the power of the will, but the power of Christ and his disciples to heal disease was the power of the love and will of God.

The Christian Alchemists asserted that their power to convert the lower metals into gold, and to create precious stones, consisted in the use as a basis of that ultimate unitive in matter which was reached by a series of successive fermentations, by which the ulti-

mate spirit was distilled; and so, also, they asserted that the regenerated and sanctified body, soul and spirit of man, were also thus reached by a successive series of deaths and resurrections.

Jesus of Nazareth being filled with the Holy Spirit became the Christ, the only-begotten and well-beloved son of God, *par excellence*, the complete and perfect spiritual man, and thus the saviour of the souls of those who, regarding Him as the Way, the Truth, and the Life, become *one* with Him as He is one with the Father.

This position Christ obtained through perfect submission to the will of God, and He thereby obtained spiritual gifts and powers beyond all possibility to soul force.

If we become one with Him as He was one with God, then we shall also, after a measure, possess like gifts.

Those saints who entirely surrendered self to the will of God, being filled with the Spirit, became luminous, healed diseases, and wrought miracles.

The oriental adept sometimes "scales the heavens by violence," and at other times by the pure desire of the soul, but the saints ascended to heaven, as did Elijah, by the power of the love of God.

The sacrifice of Christ is self-sacrifice, and is the sacrifice of the soul and body to the will and love of God, and this is the only true method of salvation by Christ.

Thus religion and morality are nothing more and nothing less than love to God and love to man. Or

the spirit of the Son seeking the spirit of God the Father, and "as the Father worketh hitherto," so we desire now to work.

No form of Christianity can be true which ignores or under-estimates the deep significance of the miracles of Christ, for such miracles are inseparable from the truly divine life, and exhibit the divine possibilities contained in the triune manhood.

This is Theosophy, that "the Will of God be done on Earth, as in Heaven."

By miracles, I mean the power of the One Spirit to supplant all secondary forces, whether the spirit manifest itself as when the Spirit of God moving on the face of the waters called life into existence and the earth out of chaos; or when the Spirit of Christ healed diseases and cast out demons, or changed water into wine, or passed into a closed chamber, "the door being shut;" or when the spirit of man, when like Christ, it does like works, because he has gone to the Father.

*** The Holy Spirit of the Lord

A | The Spirit of Man at one with the will of God
B | The Spirit acts with Divine Reason
C | The Spirit Vision, or Clairvoyance, or Intuition
D | The Spirit Revery or Delusion

X———— • ————X The River of Oblivion.

D | The Soul's Revery or day dreaming
C | The Imagination
B | The Rational Soul
A | The Soul or will force

This diagram, the initial hint of which I got from

my late friend, John Dove, represents my views as to the difference between soul and spirit, and the gradations of each. It will be observed that, in occult language, "as above so below," there are four corresponding gradations.

× × Represents the middle wall of partition which separates the soul sphere from the spirit sphere—the river of oblivion.

• Represents the soul in a position of equipoise or *oblivious* sleep, placed in "the valley of the *shadow* of death."

D Represents the soul in a state of revery—liable to delusion, or "Electro Biology."

D Represents the spirit on first awaking in the spirit sphere of revery, namely, in the condition easily imposed on by soul force. In a purgatorial state of hallucination, and prone to impose on others. It is from this region, I believe, that for the most part, come those spirits which haunt our promiscuous *séances*. They descend through the narrow way and biologise the mediums who are in a condition of soul revery at **D**. Spirits at D are under the control of soul or will force.

C This represents the position of the clairvoyant spirit, but still within the influence of the corresponding region of soul imagination at **C**, namely, the Image-ation, or imagination, or creative power of the soul. C being the creative power of the spirit. The soul imagination creates images, but in the imagination or creative power of the spirit these images are objective realities.

B This is the position of spiritual reason and spiritual knowledge, and power corresponding to B.

A This is the position where the spirit, being beyond earth and human reason, has become a perfect unity, at one with the Holy Spirit of the Lord, and in perfect subjection to the will of God. Its utterances being, "Thus saith the Lord."

III.—SPIRITUAL DYNAMICS.*

FORTY years ago, at Edinburgh, in the year 1839, I made the acquaintance of the late Mr. John Dove, subsequently sub-editor of *The Builder*, and was by him first introduced to the marvels of mesmerism and clairvoyance.

Mr. Dove was for thirty years an incessant experimental student of alchemy and its cognate mystical co-relations.

He was the most indefatigable and strongly enthusiastic man I have ever known; but it was not difficult to discover how one of so determined, persistent, and impetuous a will should have made few friends and retained still fewer; and thus it was that for many years I was almost his only visitor.

I have always believed that if Mr. Dove had to his unequalled powers of persistent perseverance, and his wonderful faculty of comparison and generalisation superadded worldly wisdom and the art of lucid and abridged statement, and had soared with a less transcendental ambition, and turned his great analytical faculties to the discoveries of science in the ordinary current manner, he might have become the greatest chemist of the age.

It was under the tuition of this man that my mind

* Read before the Cambridge University Psychological Society, November 20th, 1879.

was first opened to the conception of that mystery of nature called animal magnetism, with its phenomena of rigidity of the limbs, and total indifference to the tortures of the body, as applied by inquiring, and sometimes ferocious sceptics—that condition which may be described as "being dead in the flesh but alive in the spirit," when the realisation of mind acting independently of the human organs of sense is manifested as in clairvoyance, when the bodily and mental secrets of those present can be seen and revealed by the ecstatic, when objects miles and thousands of miles distant are seen and described, when not only the secrets of those present but the worldly acts of those who have departed this life are made known, and when sometimes the secrets hidden in the womb of fate are foretold.

In those days the clairvoyante always spoke in her own name, in the first or third person singular. Her expressions were, "I see so and so," or, "She says so and so;" this third person seeming to indicate the other, not her conscious self, on the plane of this earth, namely, the new, or exalted, or spiritual counterpart of the earth man. The clairvoyante in those early days never spoke of being controlled by individuals or *bands* of foreign spirits, but professed to utter the revelations of her inner and secret spiritual nature and vision.

It must not be thought from these observations that I deny that evil, or fallen, or earth-bound spirits may infest the bodies of those physically, mentally, or morally diseased; or that, on rare occasions, angelic spirits may not whisper to our souls. On the contrary, I

believe, as the Bible and other histories teach, that a large proportion of what is called insanity is, as the victims themselves persistently declare, the result of demoniacal possession by unclean spirits; while, on the other hand, I believe that a large proportion of all instructive and grand and noble thoughts comes to our soul or spirit through its unconscious communion with angelic intelligence, or through the spirits of those who live in spirit and in truth.

The late Sir James Simpson, the renowned Edinburgh physician, and the late Sir William Hamilton, the profound metaphysician, took great interest in Mr. Dove's mesmeric experiments. Dr. Simpson was in the habit afterwards of ridiculing the subject, having doubtless before his eyes the fate of the good Dr. Elliotson, who having introduced mesmerism practically to his patients at University College Hospital, was, as the reward of his benevolent work, execrated by the profession and expelled from the hospital, while his practice fell from about £5,000 a year to about £1,000; and all this because he desired to impart a knowledge regarding a mystery in human nature which he *knew* to be of transcendent importance in the treatment of disease.

For some ten years subsequent to the above events I had little opportunity of pursuing my observations in mesmerism and its kindred subjects, but in 1855 Mr. Home arrived in London, and my avidity for that form of psychology known as Spiritualism became profoundly awakened.

A knowledge of mesmerism not only predisposes

the mind to a ready acceptance of many of the phenomena called spiritual, but throws a light on these phenomena which cannot be otherwise obtained.

In the presence of Home, hands of human form and character became materialised, and made themselves known both to sight and feeling; and I can never forget the overwhelming sensations I experienced on first seeing and touching these hands—warm, sensitive, *detached* hands—which grasped my hand with the perfect reality of human hands, and yet dissolved from the grasp as no human hands could do. On awaking next morning after the night which followed my first experience, I had the greatest difficulty in persuading myself that the whole had not been a dream.

Shortly after my first introduction to the mystery of spiritual phenomena, I retired from further active investigation of the subject, in the belief that it was one accompanied by great moral, if not physical danger; but my interest became again excited when the Davenport Brothers arrived in London, and demonstrated the fact that no form of material bonds could resist the disintegrating force of magical power.

I readily admit that here, as elsewhere, fraudulent imitations sometimes took place so closely simulating the reality as to deceive all except those who, by repeated tests and crucial experiments, *know* that there is a spiritual force exhibited in the presence of certain human beings, which, being the ultimate force in nature, can analyse and dissolve all *secondary* chemical and mechanical forces.

The Dialectic Society, by a committee, investigated

the claims of Spiritualism in 1870, and invited those who had experience to give evidence. I was also invited to attend some of the sittings of the committee, but I was never called upon to give evidence.

At one of these meetings I met Mr. Serjeant Cox* for the first time, and volunteered to him the opinion I had formed that as man was potentially a spiritual being, the phenomena called spiritual might come from a force in the possession of some one bodily present at a *séance*, quite independent of the aid of the spirits of *departed* human beings.

Mr. Serjeant Cox expressed himself much interested in this view, and in 1872 published his important and interesting book in illustration of the psychic force.

The views I hold, however, on this subject differ from those held by Mr. Cox as expressed in his writings; for while he holds that *all* the so-called spiritual phenomena *are* produced by the psychic force of human beings in the body, I, on the contrary, hold that all phenomena within the capability of departed human spirits *can* be produced by the spirits of human beings not departed, but that, as presented to us, some of the phenomena are from the one source and some from the other; that this psychic force can be exercised by some beings in the body, but that much more easily and frequently the souls of departed human beings can exercise the same force.

Again I ceased actively to occupy myself with

* This Paper was read before the death of Mr. Serjeant Cox.

Spiritualism until the spring of 1877, when Slade arrived in London.

I paid three visits to Slade, and obtained about twenty experiments, and became absolutely convinced that in his presence writing could be obtained in closed spaces, access to which by human hands or instruments was an absolute impossibility.

Thus it was that when Lankester dragged Slade into the police-court, I at once came forward and became his bail for £100, and afterwards appeared as a witness in his defence.

I stated in court that I would, in order to save time, base my evidence almost entirely on one experiment.

My statement was that I took one out of many slates lying on a side table before me. Having taken this slate in hand, I would not permit Slade to touch it. I examined it for a considerable time on both sides. It was a dry, dusty, new school slate, without the slightest trace of writing on its surface. I then took a small fragment of slate pencil and laid it on the table, and covered it with my slate. I then seized both of Slade's legs between mine, and both his hands in mine, and having rested my elbow on the slate, I said to Slade, "I am ready; now write." Instantly I heard a sound as of rapid, energetic writing with a slate pencil, and then three raps to indicate that the message was finished. I released Slade's hands, and, carefully raising the slate from the table, I found a message clearly written in strong dusty slate writing, composed of about twenty words, and containing five

of my family names, and a message urging two of my sceptical brothers to investigate the subject. I added that the table on the top of which the slate rested was a solid, hard wood table, and that physical access to the under surface of my slate was an impossibility.

This experiment, together with many others I had, enabled me in court solemnly to assert that I could not be more certain of my own existence than I was that the writing on the slate could not possibly have come through human hands or instruments.

The theory I formed regarding the production of this writing was that it was, *probably*, in most instances, produced by the soul or spirit of Slade himself, but unknown to Slade; and it may, perhaps, assist the sceptic to comprehend how such things are possible if I offer the following attempt at an explanation.

We all know that the magnet can repel and attract, and elevate from the ground in opposition to the laws of inertia and gravity, a bit of iron.

This, although the most commonplace of experiments, and one known to man for thousands of years, is yet, as to its meaning, altogether beyond the comprehension of the most profound students of magnetism. It is a mystery of mysteries, and yet it is universally known and believed.

It is incomprehensible how one bit of iron can attract and draw through space another bit of iron without any conceivable attachment or physical communication.

Why, then, do all human beings believe in a fact

which is not only incomprehensible, but, abstractedly considered an impossibility?

The reply is, we believe it because we *know* it to be a fact. Exactly so; and the initiated believe in spiritual phenomena for exactly the same reason—they *know* them to be facts—with the absolute conviction of their own existence.

If, then, the magnet, contrary to the laws of inertia and gravity, can move a bit of iron in a closed space, to and fro and up and down, why should it seem impossible that the human mind, or will, or soul, or spirit, should, without the intervention of human hands, move in like manner, but with intelligence, a bit of slate pencil, and write intelligent sentences? If the soul, when free and clairvoyant, can see without eyes why should it not be able to *act* without hands?

The phenomena of magnetism and slate-writing are both equally wonderful; the only difference is, that slate-writing not being at all times obtainable, like magnetism, is more extra-ordinary.

I felt so intensely earnest in my convictions regarding the genuineness of the Slade performance, and the profound bearing it had on the laws of mind and matter, that I felt I could have submitted to any martyrdom in its defence, and, therefore, I never hesitated to appear as a witness in defence of Slade, although knowing that ninety-nine persons in the hundred regarding him as a common impostor, I could not appear at a police court publicly in his defence without incurring great professional risks.

The result was as I anticipated. I was abused and

denounced in many quarters; I received many insulting anonymous letters, some friends quarrelled with me, and my professional receipts declined.

But there is a grand promise by *the Master*, that no one who forsakes friends and worldly goods for the truth, but shall even here receive an ample recompense.

So it has been with myself. For one friend I have lost I have gained twenty better friends, and even my worldly prosperity has been indirectly greatly thereby increased; and not only so, but my professional reputation has been greatly increased also, indirectly through Spiritualism; for there came to me in a mysterious manner, in connection with the Slade trial, an idea which I conveyed to the profession through the London press, which letter showered upon me immediately in reply about four hundred letters of thanks and congratulations from medical men in all parts of England.

Reverting to what I have said regarding the different views held by Mr. Serjeant Cox and myself on this subject, I here observe that man is equally a spiritual being whether his body be alive or dead, and that the spirits of certain human beings may leave the body in sleep or during entrancement, or during mere "absence of mind," when the *double* may become visible; while other human beings exist who can, by practice of will-force, project their souls or spirits externally to the body, and operate on matter at a distance by what is called magical power.

If we can realise these statements and understand

how the spirit is the man, and the body a mere machine of a temporary nature by which matter is brought in contact with matter in the ordinary course of nature, and that matter itself is only a form assumed by force, we have the key to all the phenomena called spiritual, whether occurring through the agency of foreign spirits operating through mediums, or by the will force of positive magicians, or by the *pneumic* force of ecstatics.

Human beings almost without exception believe that after the death of their bodies they exist as intelligent operating spiritual beings. If so, wherein lies the difficulty of believing that such beings should on rare occasions walk the earth, and through the agency of a medium's body operate in spirit circles?

The orthodox doctrine is that the spirits of the departed are confined either in heaven or hell, and cannot re-visit the earth. But the Christian teaching is, that evil spirits operate with demoniacs, and that good spirits and angels at rare intervals also re-appear on this earth.

I say such high spirits are described as rarely appearing on this earth, and therefore I believe, if spirits they are, which haunt our promiscuous spirit circles, they must be idle, foolish, or purgatorial spirits for the most part.

Once realise that the spirit is the man and the body a mere temporary appearance, and that what we call matter is only form assumed by force, and all the phenomena called spiritual can be understood, and the foundation of a true psychology is established.

Let us review the order of these phenomena, and on this theory attempt a possible solution of the problems.

1. Mesmeric power can be demonstrated to act on sensitives who will obey from a *distance* the will of the operator, thus demonstrating the action of mind on mind at a distance.

2. The very common experiment of blindfolding certain individuals and then touching them with one finger, or sometimes willing them without contact, and thus compelling them to act according to your *secret thoughts*, demonstrates again the silent action of mind on mind, and mind on the bodies of second persons.

3. Audible raps by invisible agencies are produced on tables, etc., in the presence of psychics. Madame Blavatsky produced such in my presence *at will*, and said the sound was produced by electric explosions proceeding from her fingers in obedience to her will.

4. So then we can understand that it is but a step further to move tables and articles of furniture in the presence of psychics by the forces of attraction and repulsion guided by intelligence, as possessed by the spirits either of the living or the departed.

5. From the moving of furniture it is easy to proceed a step further and produce direct spirit-writing in closed spaces by the operation of attraction and repulsion, guided by intelligence, or by the will of foreign spirits who may be present.

6. Every one experienced in these phenomena has both seen and felt human-like materialised hands—

some soft, some hard, some dry, and others moist, some warm, others cold.

7. If hands can be materialised by spirit force, it is only one step further to materialise the semblance of an entire human body, and accordingly such forms have hundreds of times been produced (although this is a production twenty times more difficult than the production of hands), and have, in many respects, acted as human beings in the flesh. Such forms may be merely animated automata, or they may be forms inhabited by the souls of living or departed human beings, or they may be merely masks or simulacra.

These materialisations, however, are often simulated by entranced, or sometimes fraudulent, mediums.

8. A form presenting itself as any known individual departed this life may be a mere simulacrum, it being as easy for spirits to produce the likeness of any desired form as it is for the actor or painter in this life to do so; and more so, for spirits have access to all kinds of information. And hence the identity of personating spirits cannot easily, if at all, be proved logically to third persons, but can only be instinctively perceived to be true by those to whom the communication is directly given, my own opinion being that not one materialisation in a hundred is the individuality it pretends to be.

To comprehend how spiritual materialisations are possible, we must reflect on the fact that all substances are composed of a few elements, and that those elements exist in the air and moisture and earth in contact with us.

There was a time when this, our planet, was an incandescent mass, which, as it cooled, became a globe of crystalline rocks, surrounded probably by hot steam, which ultimately became condensed as water. From the action of this water on the solid rocks, and with the assistance of the atmosphere a soil was produced, out of which soil, by a process beyond all natural knowledge, spring plants and ultimately animals.

If so, then we have *inorganic* substances as the matrix out of which spirit created *living* and organic beings. We know that the air plant flourishes without any soil, and that gold-fish flourish in pure water without visible organic food; and if so, it is not difficult to believe that Louise Lateau, of Belgium, or Miss Fansha,* of New York, might live for years without organic nourishment.

We know that the seeds of plants have the power of creating from inorganic elements at a certain rate of time flowers and fruits unlike the original seed. That, for instance, the seed of a rose can, out of clay and fetid manure, create a rose of ravishing fragrance and beauty.

If seeds have such a power, is it impossible to conceive that the God-like human spirit, when it has "*faith as a grain of mustard seed,*" may have also a creative power, and create from the elements around us the semblance of human hands, faces, and forms?

9. Certain individuals, as Mr. Home for instance, at times are possessed of the power of elongating their

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* See *Spiritualist*, Oct. 13, 1878.

bodies some inches. We may conceive of this if we reflect that *cold* indiarubber cannot be elongated, but if warmed, that is, if made subject to vibration, it can. This fact in itself is almost as mysterious as the powers of the magnet to attract and repel iron. Thus it is analogously with the human body. In its normal condition it grows at a slow rate, but under the analysing, dissolving, and expanding influence of the ultimate force in nature, spirit, such acts can be *accelerated.* The rapid growth of plants, as exhibited by Indian jugglers, is a further illustration of a like spirit power.

10. The power of will or mesmeric force, or spiritual force, or prayer, to heal disease, is easily understood on the dynamic theory of matter.*

All form is the result of given forces. That which becomes deformed or diseased, does so either because the original force is deficient or deranged, hence all which is required to heal is that a *true* force displace the evil or irregular force. Harmony is thus produced in the molecular position and construction of the atoms, and a cure is the result.

11. The alchemist asserts that the base metallic lead may be converted into the royal gold, and that the man of clay may be transformed into the divine man by the action of spiritual force; and this we can as readily believe as we can that natural forces, being the machinery used by the Divine Mind, such forces

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* *The World Dynamical and Immaterial*, by R. S. Wyld, LL.D. Oliver and Boyd.

can be set aside, and the ultimate, or spiritual, or direct divine force be re-established in their place, as occurs in the working of miracles. By miracle I mean the substitution of a spiritual force for the ordinary forces in nature, as when water was converted into wine or the blind into seeing eyes by the power of spirit to dissolve and re-arrange the atoms of matter.

12. The passage of matter through matter is of all spiritual phenomena the most difficult to realise. Moreover, being instantaneous, it has never been actually *seen* in action. Christians believe in Christ having so acted when He appeared "in the midst of His disciples, the doors being shut;" and so also with Peter when he passed out of prison. And Spiritualists can enumerate not less than a thousand instances where books and other solid substances have entered closed chambers.

The dynamic explanation is that there is no such thing as solid matter, but only a certain proximity of atoms, or centres of force, held in position by attraction, and that by an expansive, spiritual or centrifugal force these atoms can be so separated as to admit of the passage of other so-called solid substances. Atoms, if placed in a like electrical condition, would repel each other; and as spirits assert that electricity is their motive-power, we can realise how the atoms of so-called solid matter may open and shut instantaneously.

Let * represent an atom of so-called solid matter. If we electrify the component molecules of this atom

the result would be instantly to separate them thus ⁘—rendering opaque, solid matter transparent and patulous.

We know that solid ice, by the application of a force called *heat*, which is only certain vibrations, can be dissolved into liquid water; and we know by an increased amount of heat force, that is, by more rapid vibrations, this water may be dissipated into *invisible* steam. Apply an expanding force which can, like spirit, act instantaneously, and the magical performance of matter instantaneously passing through matter is so far explained. "In a moment, in the twinkling of an eye, all can be changed."

13. Certain individuals, mediums, magicians, and ecstatics, have been levitated from the earth to various elevations, as witnessed by many in England, America, and India, and as is also well known to the historians of the Romish Church.

Masses of clouds, that is, masses of watery vapour, float in the sky, contrary to the law of gravity, being no doubt electrically repelled from the earth, and he who has observed large birds, such as ravens, floating for miles without almost moving a muscle—although he knows that this is generally explained by the supposed correlation between the air currents and the steering power of the bird—has yet suggested to his mind that the electric state of the bird in relation to the earth may be the true explanation of how a heavy bird can float in air independent of muscular action.

Thus when this takes place with human beings, although it may be from the assistance of foreign

spirits, yet the more likely explanation is that the body and the earth being in a like magnetic condition, the one repels the other; or, as with ecstatics, it may be described as the "elevating, or centrifugal, or radiating force of Divine Love." I should add that the power to float in the air possessed by certain Indian adepts is by Hindu philosophers attributed to the power of the will to alter electric conditions.

14. The highest manifestation of spirit force is illustrated in those who, living a pure and holy life, do in ecstatic prayer not only rise from the ground but become effulgent, for "when the eye is single the whole body is full of light;" but of this I have spoken more abundantly in another place.

Spiritual phenomena demonstrate that there is within man's body, and, when that body dies, external to that body, an intelligent spiritual force, which can directly by will-power, or indirectly by controlling other spirits, move without the intervention of a visible organisation material substance, and thus in five minutes refute the materialistic talk and ignorance of three thousand years.

But Spiritualism has its evil as well as its true side.

It is a great evil when ignorant, or foolish, or idle, or selfish people make it a subject of amusement. It is a great evil when these people receive the vapid, or commonplace, or inflated verbiage of some "inspirational medium" as not only a guide for their lives, but as a revelation of celestial truth, or of a new religion higher than that we have in the teachings and life of Christ.

Spiritual phenomena demonstrate that the miraculous history in our Bible is consistent with known facts. They demonstrate that the spirit of man can act on matter irrespective of a physical organisation, and that, therefore, the spirit lives and acts independent of the organic body. And they show that there exists in man a spiritual nature, which proves him to be not only an immortal being, but capable of becoming in spiritual relationship with God.

Thus spiritual phenomena provide us with a key to the only true psychology, an experimental knowledge of the nature and powers of the human soul, and show *how* the salvation of that soul is the ultimate psychological fact.

For myself, I believe that the phenomena and philosophy of Spiritualism are destined to remould science, philosophy, psychology, and *dogmatic* theology from their very foundation, by showing how a spiritual and intelligent force constitutes the essence of all things.

The power to move matter by will, and without the intervention of mechanism, demonstrates the intelligent spiritual nature of man; while the spiritual phenomena which occur in the presence of believers can, in five minutes, refute the material philosophy of thousands of years.

Beyond this, the higher philosophy of Spiritualism reveals the structure of the human soul, and thus becomes the only scientific psychology.

The mere knowledge of the facts of Spiritualism cannot save the soul; but true Spiritualism can show

how the soul is saved as a psychological and physiological fact.

When Spiritualists proceed farther to speak of Spiritualism as a new religion, they utter that which to me has no meaning. The essence of all religion is one and identical. It is the cry of the soul after its hidden centre and its Lord—as the child cries for its mother, or "as the hart panteth after the water-brooks."

There may be those who in Spiritualism find a new sect, or a new superstition; but to discover a new religion would be as impossible as to find a new God.

Spiritualism, as it demonstrates man to be a spirit, at the same time demonstrates the fact of a spiritual life hereafter. But the immense majority of human beings require no such demonstration, as ninety-nine in a hundred instinctively believe, and are assured that there is a future life.

Swedenborg and Spiritualism certainly show good reasons for believing that our future life will be the counterpart of this life, and that we shall occupy a position there in exact relation to our works here.

But Christianity also teaches the same when it says, "Shall not the Lord render to every man according to his works?" and "One star differeth from another star in glory," and "To whom much is given, of him shall much be required," and "He who knew not shall be beaten with few stripes."

Moreover, Modern Spiritualism cannot be a *new* religion, inasmuch as the whole Bible is full of Spirit-

ualism, and the Roman Church has never ceased to exemplify this in the lives of her saints.

Protestantism has laughed to scorn these spiritual claims of the Romish Church, but modern Spiritualism proves that these claims are founded on facts.

The Romish St. Teresa was a saint and prophetess, but so also was the Lutheran Seeress of Prevorst. The spiritual teachings of both are identical, and their lives were equally pure and given to God; but St. Teresa worshipped more the Supreme, while the seeress gave herself chiefly to spiritual philosophy and to the benefaction of the afflicted.

The simple doctrine of the love of God and the love of man taught by Christ as the sum and substance of all religion and morality cannot be surpassed, and can be understood by all; but the hidden and esoteric doctrine of Christ can be understood by those only who hold the mystical key, and in this respect the Romish Church is wiser than Protestantism. I admit this; but let no one suppose from this admission that a true Theosophist, to whom had been revealed the secret of the Logos, could ever find it necessary to enter that Church, or that he could regard, except with horror, his subjugation to a priesthood which, asserting that it holds the keys of the kingdom of heaven, too often, alas, has used those keys only to shut the door, neither going in itself, nor suffering them who are entering to go in.

The true Theosophist requires no such priesthood, but for him it is sufficient, when he discovers that all his past life he has been feeding on the husks which

the swine do eat, to say, "I will arise and go to my Father," for he then experiences "the glorious liberty of the children of God." Even the Popish St. Teresa, when in her highest ecstasies she became united to Christ, and thus found that she was one with God actually, shows the utter impertinence of all priestly interference; and she could thus, in the magnificent language of St. Paul, say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

That spiritual phenomena are real I know as certainly as I know that I exist. In this treatise I therefore assume their reality.*

Should the sceptic say that I should demonstrate the facts before I construct my theory, I reply that no amount of written or oral evidence can convince the obstinate sceptic, that is, one whose organisation renders spiritual vision impossible. But this I can promise him, that no man of average common sense, common instincts, and common honesty, could radically or thoroughly investigate the subject by reading, by conversations with those who know, and by *persistent* experimental investigation in spite of many disappointments, and fail at last to know as I do that spiritual phenomena are as real as his own life.

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* In the library of the Spiritual Association, 38 Great Russell Street, the inquirer will find the records of thousands of spiritual facts contained in several hundred volumes.

The laborious student of this most deeply interesting but intricate and occult subject, will discover that there is a form of Spiritualism which, while dealing with a low class of spirits for foolish or wicked purposes, is the forbidden necromancy or witchcraft. This is a form of Spiritualism which might convert this earth into a pandemonium by the demoniacal possession of human beings, a condition of the world which existed in the days of Christ, "who came to save the world by destroying the works of the Devil." Another form of Spiritualism is soul-force, that is magic—which may be used for good purposes, or may be perverted into dangerous and demoniacal power. A third form of Spiritualism believes in our communion with angels and saints. But there is yet a fourth form of Spiritualism, which is the voice of God illuminating the *centre* of the soul, and this is altogether holy and divine.

My remarks as above regarding *The Secret of the Logos* elicited a correspondence, to which I replied as follows:—

In the pages of the *Spiritualist*, "A. J. C." and others ask an explanation of certain passages in my letter of the 10th January, 1879.

I have also received private letters from Germany and elsewhere to the same effect, and I most willingly, so far as I am able, respond to these requests. I do this all the more willingly, because "Esoteric Christianity," under the name of "Christian Occultism," is to be the subject of the paper which I hope to read before

the Association on the 3rd March, and it seems advisable that some light should be thrown on the matter as a preparatory step.

In your last issue, Mrs. Matheson truly says that "the secret of the Logos is revealed from within;" but, at the same time, I believe that the esoteric view of Christianity can be set forth categorically.

Mystical Christian writers generally repel superficial readers; but those who have pondered those writings, and have found the "mystical key" in the illustrations furnished by the ecstatic entrancements and illuminations of the psychics and saints, have had revealed to them the secret of the Logos as a fact, although none can possess the secret truly except those who have been internally illuminated.

Very briefly stated, the mystical views are to me somewhat as follows:—

1. The inner or esoteric essence of all religions is one and identical, namely, the longing of the soul to evoke its spiritual centre, and thus become *en rapport*, or at one, with the Supreme and Divine Centre—God.

2. Man is a trinity of body, soul, and spirit.

3. The soul, or mind, or terrestrial ego, controls the body during the earth life.

4. The spirit is the God-like essence, the image, or gift of the Creator, which dwells hidden or submerged in the centre of the soul.

5. To "save the soul," man must "know himself," and to do that he must seek, find, and evoke his spirit, and, when found, unite it to God actually, and thus become "One with the Father."

6. As a first step, man must determine to "*Love* the Lord his God with all his *heart*, and *strength*, and *soul*, and *mind*, and his neighbour as himself." He must resolve on a life of purity of thought, word, and deed, be temperate in all things, and practice continual love, and truth, and self-sacrifice, and prayer.

7. The body and soul being thus prepared and purified by years of constant discipline, the believer then proceeds, by intense desire and prayer, to seek and evoke the hidden God-like spirit in the centre of the soul, so as to become united to God in actual unity.

8. This is a work of immense difficulty, for "many are called but few are chosen," and "narrow is the gate that leadeth unto life, and few there be that find it." The difficulty is all the greater, because "whoso putteth his hand to the plough and turneth back, is not fit for the kingdom of heaven," and relapsing into selfishness, continually retards the progress towards the light.

9. To those, however, who may be found worthy; the Spirit, the Lord, the Word, the Logos, or the "Christ (or Divine Light) within every man," comes suddenly to His Temple, and the secret of the Logos is revealed in such a way as "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive."

10. The Spirit, or Holy Spirit, or Christ generically, thus becomes the Saviour of the soul in this life, and man while on earth becomes thus also in heaven, even as "the Son of Man who *is* in heaven;" and he

thus becomes the Divine, the miraculous, the spiritual man.

11. This as a *secret* was revealed by Jesus when He took Peter, and James, and John up into a high mountain apart, and as He prayed He was transfigured before them, and His face shone as the sun, and His raiment was white as the light.

12. Thus only can man *while on earth* have the kingdom of heaven which is within him revealed, and this transfiguration of Jesus of Nazareth becomes the type of those acts whereby the saints have from time to time been raised from the ground, while their faces shone with effulgence, and their chambers became filled with light.

It is thus seen that man must "work out his *own* salvation with fear and trembling" from the centre of his own soul, and thus it is that any priestly intervention must be an interference with the divine anatomy of the soul, for the Christ in man is the Saviour of the body and soul as physiological and psychological facts.

This is the truest and highest Theosophy, and has only been attained to in rare instances and at long intervals, although the time may possibly be not far distant when the Divine man may become more manifested to the world. Albeit this the mystical method of salvation does not exclude that free influx of Divine Love and salvation which some by simple faith may intuitively possess.

Meanwhile, it will be found an ample work to prepare to live the life; and the truer the life led the

greater will become the health and strength, and wisdom and light of mind and body.

The reason why the mystics concealed their views under enigmatical language was, in the first place, as a protection to themselves in times of Church persecutions, and also in order that the worthy only should understand the mystery; for they knew that the powers of evil magic could be obtained by the practice of severe bodily austerities united with intense will force, and that such powers became demoniacal in the hands of wicked men and women.

There is a superficial analogy between the esoteric doctrine of the salvation of the soul and the epidemic conversions of *revival* periods; but this last not being prepared for by a life of continual self-sacrifice, is like the good seed which "fell on stony ground where it had not much earth; and immediately it sprang up because it had no depth of earth: but when the sun was up it was scorched, and because it had no root it withered away." Further, these conversions being unaccompanied by the gifts of prophecy and healing, cannot be the *truest* salvation of the soul, for this by necessity must show itself in spiritual or miraculous powers.

The views I have expressed have come to me during many years' study of ecstatic entrancement, together with a continual study of the life-teachings of Jesus the Christ, and latterly by a study of the lives of the saints.

IV.—MAN AS A SPIRIT;

AND SPIRITUAL PHENOMENA AS PRODUCED BY THE SPIRITS OF THE LIVING.*

WE are often told that in Spiritualism our great first duty is to accumulate facts. So indeed it is; but in this paper I shall, being thoroughly satisfied of the reality of the facts, take them for granted, and attempt to maintain a theory as to their nature.

Briefly stated my theory is this. Man is a spirit; therefore, if the phenomena we call Spiritual are produced by spirits, there is no reason why the operating spirits should not be those of the living beings present. I wish it to be distinctly kept in mind that I do not say that all the phenomena we are acquainted with *are* so produced; I simply say and believe that all the phenomena we have yet obtained *might* be produced by the spirits of the living.

Secondly, I say that inasmuch as we, as spirits, know we are present, but have no absolute proof that spirits of the departed are present, the presumption is that our spirits, known to be present, are the operators.

Thirdly, The presence of a medium is almost always necessary to the production of the phenomena,—there-

* Read before the British Association of Spiritualists, 38 Great Russell Street, December 10th, 1877.

fore the presumption is that the spirit of the medium is the chief operator.

One day, in the year 1853, I met an old artistic and mesmeric friend, Mr. Collin, who knowing me to be interested in psychological phenomena, asked me if I had seen Mr. Home, the wonderful American medium, who had just arrived in London. I replied that I had not, when he said, "Then lose no time in making his acquaintance, for you will find that Spiritualism is a fact, and that it beats mesmerism into fits." He then narrated to me what he had seen and felt, namely, the production of spirit hands, which to the evidence of the senses were identical with human hands.

I replied, that I had believed in mesmerism since the year 1839, and was therefore mentally prepared to receive almost any mystery; but he must excuse me if I declined to believe in his spiritual narrative until I had witnessed the facts with my own eyes.

Mr. Collin admitted that I was quite right, but at the same time assured me that I had only to witness the phenomena to be at once convinced of the solid reality of the facts.

A few days later I had the good fortune to secure a sitting with Mr. Home, when sure enough, in bright gas-light, a hand became visible, and grasped my hand with a reality as palpable as this I wear, "compelling an instantaneous belief," Mr. Home being about ten feet distant from me, and all hands at the table being joined together.

Mr. Home afterwards passed into a trance, and said to me: "I see Isabella," a cousin of mine, who had

shortly before passed into spirit life. That he saw Isabella mentally I felt convinced, because he gave me the most positive evidence, by mimicking her gestures and actions which in one minute detail I have never seen repeated in any other woman. Being well acquainted with the phenomena of mind-reading and clairvoyance, I at once, in my own mind, secretly concluded that Home was a clairvoyant; but no sooner had this idea entered my mind, than Mr. Home replied to my thought by saying, "You think this is mind-reading, but it is not; I *see* Isabella." I felt that I could not have obtained a better proof that the vision was one of mind-reading.

I did not at that time see how my theory applied to the production of palpable hands, but this revelation so astonished me, that, when I awoke the following morning, I had some difficulty in believing that the whole had not been a dream.

Home, as we know, on certain occasions became elongated several inches, but it is much easier to believe that his own spirit, the master of his own body, exercised his disintegrating spiritual organic chemistry, than that a foreign spirit performed the operation.

Home also floated in the air, but we do not find any necessity to call in the aid of foreign spirits to accomplish this feat. Home might have been repelled from the earth, just as two bodies positively electrified repel each other; or his irradiating or levitating spirit may have rendered his body specifically lighter than the atmosphere; and this view I would rather suggest, as the motion of Home floating through the upper part

of the room, and in and out of window, had a close resemblance to the gliding, floating actions of the fish in water, moving here and there as by volition.

I did not at that time continue my investigations, because events occurred which showed to me that the subject was one the investigation of which might involve terrible consequences.

Some years later Mrs. Hardinge came to London, and delivered those powerful orations which purported to be from the dictations of wise spirits from the spirit-land.

Here again I received the impression that these orations were not the dictation of departed spirits, but the improvisations of her own partially entranced, and therefore clairvoyant spirit.

I had on former occasions seen very plain, common, and uninteresting women, when entranced, become at once, as it were, transfigured in both mind and body, and speak and act in a manner far beyond their natural powers; and why should not Emma Hardinge, with her educated and powerful mind, in her partially entranced condition, deliver orations transcending her natural abilities?

Mr. Dove and I urged this view on Mrs. Hardinge, and she admitted that she believed it might often be so, at least to some extent.

These views I expressed at the meeting held in the Harley Street Rooms, to discuss the question of Spiritualism, and Mr. Coleman has printed them in his interesting little book, *The History of Spiritualism in England.* It was objected to my views that com-

munications were received on subjects either forgotten, and therefore not in our minds, or on subjects beyond our knowledge. To this my answer was, that to the entranced and clairvoyant spirit, all minds and books were open for inspection and instruction; and that, although subjects had faded from our memories, there yet remained their impress on the tablets of our minds, or their aura adhering to us.

Afterwards the Davenport brothers arrived and astonished us, and asserted that their bandages were untied by spirits, and that spirit hands assisted them. No doubt the Davenports were released from the most perfect tying, and no doubt spirit hands and arms were visibly multiplied; but I said, if departed spirits can do this work, why not spirits present in our own bodies?

Regarding this theory I received what seemed to me a strong confirmation, when on asking Mr. Everett if he could give me any idea how he was liberated from the most perfectly secure handcuffs, as applied by the most experienced police-sergeants, he replied that he did not know how it was, but that at the moment the act took place he felt himself entranced. This confirmed me in my belief that the handcuffs were removed by the mechanical dexterity of his own spirit.

Lastly arrived Dr. Slade, and, with regard to slate-writing, I would observe that there is no order of spiritual phenomena which impresses me more powerfully. Slade and his slate-writing were to me objects of absorbing interest. All was done in the light, and

above-board. The evidence that the writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming; and in his presence the materialism of 3,000 years was refuted in five minutes. When, therefore, brutal and intolerant ignorance seized Slade, and dragged him into a police-court, I felt prepared to run any risk and incur any responsibility in his defence.

Slade believed that the writing was chiefly produced by the spirit of his deceased wife; but I believed that it was produced by his own partially entranced spirit. This view has recently received a strong confirmation by the admission of Mr. Watkins, one of the most surprising of the slate writers. He is convinced that his own spirit frequently produces the writing, as "he feels a something go out of him as the writing is being done, and a something returning into him as the writing is finished."

But it is objected, how can an ignorant medium write Greek? My reply is, that the *spirit* of the medium may instinctively know Greek, or receive a vision of it, or find it in the brain of those present, or in books.*

Swedenborg tells us that spirits can summon to their presence any simulacrum desired. If so, why should Slade's spirit not desire and see Greek texts written out on the mind's eye.

* I permit this theory to stand as just written, but I now add that since writing this paper I have come much more round to the theory that most of the mediumistic phenomena of the above kind are produced by foreign spirits.

Let us apply these views to form manifestations. Mrs. Compton, a common, uninteresting woman, goes into a cabinet, and has her *black* dress nailed to the floor of the room. Shortly afterwards out walks the form of a fine young lady dressed in *white*, and, by permission, a bit of the white dress is cut off. The cabinet is now searched, but Mrs. Compton is not there. The young lady form in white now returns to the cabinet, when shortly afterwards out walks a big man with a beard, which, on examination, is found to be not glued to, but *growing* out of the skin of his face. The cabinet is again searched, Mrs. Compton is not there. This bearded man returns to the cabinet, which is again searched, and there sits Mrs. Compton in her *black* dress nailed to the floor, with a bit cut out, which is found exactly to correspond to the bit cut out of the *white* dress of the young lady form.

Here we have an astounding narrative, subjecting the believer to the risk of being shut up as a lunatic; but what necessity does there exist for calling in the assistance of foreign spirits? Mrs. C. *is* a spirit, and her body belongs to that spirit; which can by a spiritual chemistry disintegrate it and re-form the materials into any shape which it may desire.

Let us now consider the most recent and the most astounding of all the spiritual phenomena which have occurred in this country.

Dr. Monck is entranced, and in lamp-light, and under the close inspection of Mr. Colley, Mr. Stainton-Moses, Mrs. Going, and others, a mist seems to emanate from his body, near the region of his heart. This mist

becomes columnar, it gyrates on its axis, when gradually there is evolved the *solid* frame, make, and character of the deceased Samuel Wheeler. So exactly does this being resemble Samuel Wheeler, in both soul and body, that his oldest friends assert that the figure is absolutely Samuel Wheeler returned in the flesh.

I was not permitted to witness this astounding apparition, and I admit that those who have been so privileged are better entitled than myself to make assertions regarding it. But Mr. Stainton-Moses has recorded his impression that the apparition seemed to him to be a spiritual *automaton*, and this is the view I, in the absence of experience, now hold.

The fact that the figure revealed a secret known only to one individual, is, to my mind, no proof of identity, for in the spirit-life the secrets of all hearts are open for inspection. Nor does the absolute conviction of others, as to the identity, convince me. The fact that the figure is sometimes materialised only to the waist, gives one the idea of an automaton; and as to the conviction of friends, we know that spirits can almost "deceive even the elect;" and have we not, to the minds of accomplished ladies and gentlemen, Arthur Orton presenting himself as Roger Tichborne? but more incredible still, unknown quantities, X.Y.Z., returning from the colonies and claiming to be lost husbands long reputed as dead, are as such joyfully received by sad and solitary widows. To this it may indeed be said that the wish was father to the thought. Such illustrations are, however, not necessary to my

theory, for if spirit has, as Swedenborg says, the power to create physical simulacri, why should it not have the power to create a simulacrum of our most intimate friend?

When I read that on one occasion Dr. Monck awoke out of his trance, and seeing Samuel Wheeler, the two rushed into each other's arms, I was at first puzzled how to reconcile this fact with my theory that the medium must be entranced when the spirit-form is materialised. But on reflection I find that the facts of the double explain this difficulty. A young lady friend of mine on one occasion, as she was proceeding homewards on a cold day, strongly desired to be at home, and in the kitchen warming herself. At that moment two servants in the kitchen saw the handle of the door turn, the door open, and the young lady walk in and warm herself at the fire. They regarded her as identical with their young mistress, even to the minute detail of a pair of new *green* kid gloves; but suddenly she disappeared, and in about a quarter of an hour the young mistress actually appeared in the body, and wearing a pair of *green* kid gloves which she had bought on leaving home. Here we have the double although the original is awake, and unentranced, beyond the stage it might have been of mere *absence of mind.* But further we know that there are individuals who can project their double at will in the waking state, and converse with it as with a second distinct individual. If so, Dr. Monck may be one of those persons, and may have the power of projecting his spirit in the form of himself or of any friend he

or his spirit may desire. I am confirmed in this idea by the figure having on one occasion addressed Mr. Wedgwood thus:—"Mr. Wedgwood, I am *Monck's* Samuel Wheeler." To my mind these words do not suggest an independent identity, but rather a subordinate creation or spiritual automaton.

But the Spiritualist replies, it may be with anger, "Why should you deprive us of the greatest comfort of our lives, the belief that we are in daily communion with the spirits of those we loved on earth?" and very far indeed is it from my desire to do so, but I would say that in memory I can love the departed as much as if they were present. Again, it is said the outcome of the science of the nineteenth century is atheism; but grant the return of one single spirit from the eternal shores, and immortality is at once established. I grant this, and say that the spirits of the departed have a thousand times re-appeared as ghosts, before taking their final leave of this world. Ghost stories are established beyond all question, and the impression produced on the mind by these *spontaneous* ghosts is far more solemn and profound than that which is produced by those spiritually *manufactured* or produced by mediums.

Further, the double demonstrates the existence of the spirit outside the body, and so far independent of the body. No one, I conceive, could behold a ghost or a double, and not *feel* that man is a spirit, and an immortal being.

Moreover, the entranced man can see without eyes objects five thousand miles distant. He can hear

without ears at distances beyond all natural acoustics. He can taste without contact with the food. He can see the past, the present, and the future. To him the secrets of the heart are open. He can heal the diseases of others, and for his own body you may cut it limb from limb, and his spirit will regard the mutilation with entire indifference. You may burn his body with fire, and he will only rejoice in his victory over matter. Is not this a physical demonstration that spirit is independent of matter?—a *unity*, therefore, indivisible, and therefore incapable of decay, and therefore immortal? But I hold that the universal belief in a future state is a demonstration of the fact. All error produces sin and misery, and all truth produces, sooner or later, health and happiness. The belief in a future state is productive of health, strength, and happiness, and therefore I hold that this demonstrates the harmony of this belief with man's nature, and thus demonstrates the reality of a future life. Miracles I define as the dominion of spirit over matter, and thus miracles I hold demonstrate the immortality of the soul. The spiritual man by faith can shut the mouths of lions, and quench the violence of fire; cast out demons, and raise the dead to life. Of matter itself spiritual phenomena go to prove that *per se* it has no existence, matter being only form assumed by spirit. Granting, for convenience, ultimate atoms, spirit takes these and builds them into any form it may desire or imagine. Just as a certain acid seizing on a certain alkali may produce a *white triangular* crystal, so a stronger acid will displace the weaker,

and produce with the same alkali it may be, a *red hexagonal* crystal, and so on *ad infinitum.*

Read in this light, spiritual chemistry or form materialisings, are profoundly interesting, and go to prove that the spirit of man has, like the Spirit of God, dominion not only over the fowls of the air and the beasts of the field as Adam had, but over the elements of matter. The idealist exercising his hands can with clay or marble mould or chisel the divinest forms. The spiritual man can create or materialise those forms by the mere force of his spiritual nature. The whole universe is only the materialised thoughts of the Divine Mind.

I have spoken much of entrancement, and I may say that my Spiritual theory is mainly founded on that most profoundly interesting fact that man, when he becomes entranced, is not only above and beyond matter, but he becomes the controller of matter. He reveals the hidden angel, and demonstrates that "the kingdom of heaven is within him." I beg the reader's attention to the diagram, page 14.

A to **D** represents the earthly or soul life. D to A the spirit life. × × represents the middle wall of partition, or river of oblivion, which divides the earth-plane from the spirit-plane.

A represents the ordinary life of self-consciousness and reason and vigilance. **D** represents the plane of reverie or day-dreaming, or "Electro-biology." • represents the position, the *point* intermediate between the earth or spirit-plane, the point of oblivious sleep. D represents the plane of spirit reverie and spirit-

dreaming. This I conceive to be the region of elementary and evil, and foolish, or purgatorial spirits —the plane of spirit "Electro-biology," or delusion— the spirits which chiefly infest our dark *séances:* and this may be the position occupied by our spirits when infested in sleep by foul and evil vampires. C represents the position of spiritual lucidity or clairvoyance, or inspirational speaking in company at times with higher departed spirits. B represents a more intense lucidity and clairvoyance; and here, the spirit sometimes escaping from the influence of the lower plane, is controlled by the "Holy Spirit of the Lord" at A, and hence the form of oracle is "Thus saith the Lord." To this position I conceive St. Paul ascended when he was caught up into the seventh heaven, and saw things "impossible to utter." A represents the position to which Christ continually ascended, and thus being, as it were, absorbed in God, could say, "I and the Father are one," and became entitled to the name of "the only-begotten and well-beloved Son of God."

I have been often asked, If those phenomena are produced by our own spirits, how is it that we are ignorant of the fact? I reply, Man is only half known to himself. The man awake has no knowledge of the man asleep, nor the man asleep of the man awake. The somnambule has no knowledge of the normal man, nor the normal man of the somnambule. The chrysalis has no knowledge of the butterfly, nor the butterfly any remembrance of the chrysalis. We know that the ordinary man is ignorant of the entranced man, and the entranced man on returning

to soul-life, has at once lost all knowledge and memory of the entranced man, who one minute before astonished us by his scientific knowledge. My diagram may help you to see *how* this is so. It shows the earth-plane and the spirit-plane as two states, separated by the wall or river of oblivion.

I desire, however, here to add that Christ, as I conceive, dwelt daily both on earth and in heaven, and was for ever conscious of both lives, and thus He obtained power and applied titles to Himself presumptuous to mere man.

Of course this is only a diagram, but some thirty years ago I had a curious corroboration of the idea of a door leading to the other life. At the time when Sir James Simpson introduced the use of chloroform as an anæsthetic, medical students amused themselves by experimenting with it on their own bodies. One day a friend of mine of Oriental blood, took chloroform, and described his sensations.

He said he felt himself whirling round and round in ever-diminishing circles, when at last he perceived a small round hole, through which he darted and became oblivious.

I believe the action of anæsthetics is to entrance the man. On one occasion, after taking chloroform for the relief of an intense pain, I distinctly found myself outside my body.

It is a fact well known to physicians that certain feeble and diseased persons will tell you that they get no good sleep, but only horrid and disgusting dreams, and that when they awake in the morning they are

weaker and more tired than when they went to bed. This I would explain by suggesting that in sleep they merely reach the portal, as it were, and there become infested or possessed by the low spirits prowling about; and hence the myth of the vampire. Some mediums would appear to be in an analogous position; their bodies are unstrung, and their mental and moral powers become somewhat soluble; and although, in a scientific point of view, it is interesting to know that the clothes of Dr. Monck rot quickly, yet this contrasts curiously with what we are told of the children of Israel, who, after wandering forty years in the desert, "yet was their raiment not worn, nor the shoes waxed old on their feet."*

Physical mediums are generally more or less feeble, but of angels we read that "they excel in strength."

But the wholesome and good man or woman who falls asleep after a good day's work, passes rapidly through the doorway and ascends beyond the reach of these evil spirits and vampires. If so, it must be a matter of profound importance to our bodily and spiritual health that we, especially when we are composing ourselves to sleep, allow no evil food to vex the body, or evil thoughts to perplex the mind. "Let not the sun go down upon thy wrath," but in prayer commend the keeping of your spirit to your Father, who is in heaven. In this light, those who have watched the loveliness of the innocent little child asleep will be able to feel the pathetic power of Christ's words,

* Deut. xxix. 5.

when He says of these little ones, "Verily I say unto you, their angels in heaven do always behold the face of My Father, which is in heaven."

Hence the profound sleep rising into the true spiritual life may become prophetic, and "Your old men shall dream dreams, and your young men shall see visions."*

Furthermore, that soul which nightly passes into this profound sleep, and thus sups with the angels, is nourished by that spiritual food which is the direct antagonist of the decay of this earthly life. The man so nourished may live to a green old age, sleep being, as Shakespeare says, "Sore labour's bath; balm of hurt minds; chief nourisher in life's feast." And here the question presents itself, Might it not be true that in the primitive age the Adamite man lived daily on earth, and nightly in Paradise, and thus, "making the best of both worlds," prolonged his life to 1,000 years? The myth of Castor and Pollux each dying daily for the other may be an illustration of this double life.

Some lower races of men may be illustrations of Mr. Darwin's theory of development from the ape, and, if so, such races may be destined to become extinct. Not so the Adamite man, formed of the clay of the ground, in whom the *breath* of God created a living soul.†

Does this story not suggest that possibly the Adamite man was a materialised angel, who gradually fell more and more under the dominion of matter and his own lusts and putrescences?

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* Joel ii. 28. † Gen. ii. 7.

It may be so; but if so, man being thus a *spiritual* child of God, has that within him which if sought will be found; and will be sought, and must be found, and again resurrect the inhabitants of this earth to their former angelical condition.

Spiritual phenomena, although to me they are chiefly interesting in a psychological and scientific point of view, must yet, in a religious point of view, be regarded with the profoundest respect; not because there is anything in our ordinary *séances* which leads to this, but because, if we contemplate the subject in its relation to matter, we at once arrive at the conviction that materialism is a vulgar superstition, as our Mr. Harrison has put it. And yet this materialism is the outcome of the science of the nineteenth century! But science means knowledge, and the highest science is the knowledge of what man is, and of this divine science the materialist is as ignorant as a savage.

True Spiritualism is the highest of all the sciences, because it reveals to us a knowledge of the world which now is, and of that which is to come, demonstrating that the spirit of man is supreme over, and independent of matter, and therefore immortal.

We are told by Christ that those who live the life shall know the doctrine,* and the most ancient religions, philosophies, and experts tell us the same thing. Man they say is a spiritual being, and should have, if in his right place, the control over matter, and they teach that to obtain this control over nature we must,

* John vii. 17.

in the first place, obtain a perfect control over ourselves. We must live a severely pure life, and by contemplation, fasting, and prayer, develop our spiritual powers. That many in olden times possessed these powers is clearly proved; and that especially in the East there are still many possessed of these powers, is known beyond all question by those who have devoted themselves to the examination of this subject. If any doubt this they must read that wonderful book, by Madame Blavatsky, *Isis Unveiled.* This paper was composed before I had read a single page of that wonderful repertory of magical facts and religious beliefs, but I was continually startled by the corroboration its pages afforded of the views I have held on these subjects ever since my late friend, Mr. Dove, opened my mind to the conception of the nature of entrancement, and my brother's book, *The World Dynamical and Immaterial,* convinced me that matter is subservient to power or spirit.

In olden times, in the Middle Ages, and in our day, there have existed side by side the white and the black magic, just as in the Bible we have angels of light and of darkness, the works of the Lord, and the works of the devil. Both possessed spiritual power over matter, but whereas those who practised white magic did so as a philosophy and religion, and as a means to good ends, those on the other hand, who practised black magic did so merely to obtain power over human beings for the gratification of their own diabolical selfishness.

Even with the best and greatest, the possession of

these spiritual powers must subject the possessor to most dangerous temptations, so much so that even of Christ we read that being led by the spirit into the wilderness, and after fasting forty days and forty nights, and no doubt then, with intense prayer to God His Father, obtaining divine and miraculous gifts, He was yet tempted of the devil, to magically convert stones into bread, to cast Himself from the pinnacle of the temple, and to aspire to the kingdoms of this earth. This may be regarded as showing the crucial turning point of Christ's life. But He made no hesitation, replying to the tempter, "Get thee behind Me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

A belief in the capabilities of man's spirit over matter is profoundly interesting, but how few could thus become spiritualised, and exercise these gifts without danger; for even the angels kept not their first estate, but, as Milton says, by "ambition, that last infirmity of noble minds," fell.

In *The Spiritualist* of the 7th of December there is a most interesting exposition of the views of the Theosophists, by Colonel Olcott, but I regret to find him saying, "We Theosophists of the inner ring adhere to the Oriental religious philosophies, as better guides to happiness than the Christian theology."

I suppose Colonel Olcott must mean the *priestly* interpretations of Christ's doctrines, not the teaching of Christ Himself, because I cannot conceive of a higher religion and morality than that of Christ; for

in Him there is placed before us a life and an example, by following which we shall reach the truest life which now is, and the highest which is to come.

As with the Theosophists, so Christ teaches the severest self-discipline as necessary to man's own salvation,* but He as emphatically teaches that to love, and work, and even die for others if need be, is our highest privilege.†

Selfishness is not only shown to be the essence of all sin, but directly or indirectly the cause of almost all disease, both acute and chronic, and love and unselfishness are shown to be the great cure for sin and most diseases.

The entire unselfishness of Christ was the cause of His entire sinlessness, and the power by which He cured the bodies and souls of men was the power of unselfish love.

Thus "Christ crucified"‡ becomes the sublimest philosophy. It signifies "the crucifixion of our affections and lusts which war against the soul."§ It signifies the daily death of the body, necessary to the daily resurrection of the spirit,‖ and "all who have this faith will purify themselves as Christ was pure;"¶ and thus it is that "love to God and love to man" are the sum and substance of all the law and the prophets, the essence of all religion and of all morality.**

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* Matt. x. 38, 39, chap. xvi. 24; Mark viii. 34; Luke ix. 23, chap. xiv. 27.

† John xv. 13. ‡ 1 Cor. i. 23. § 1 Peter ii. 11. ‖ 1 Cor. xv. 31.

¶ 1 John iii. 3. ** Matt. xxii. 37; Mark xii. 31; Luke x. 27.

All who beheld Stephen as he, the first Christian martyr, testified to the truth, "saw his face as it had been the face of an angel;"* and Jesus Christ, "taking with Him (as three witnesses) Peter and James and John, went up into a mountain, and as He prayed the fashion of His face was changed, and shone as the sun, and His raiment became as light."† And yet this Being, although possessed of all power; for our example submitted to death; and thus by the total abnegation of self, by the renunciation of the devil, by "the crucifixion of those affections and lusts which war against the soul," became as "Christ crucified, dead in the flesh but alive in the spirit."‡ And He who spent His life in care and sorrow, and with the perfect foreknowledge of a fearfully cruel death, yet went about continually doing good, healing all manner of diseases, forgiving his enemies, casting out devils, opening the eyes of the physically and spiritually blind, raising the bodily and spiritually dead—first was transfigured, and ultimately, as "Enoch who walked with God," was carried up into the presence of "His Father and our Father, His God and our God."§

Having at one and the same time been a dweller on this earth, and an inhabitant of heaven, He thus, "the well-beloved Son of God," and the perfect, divine, and miraculous Son of Man, becomes the Saviour of the world, not by His righteousness being *imputed* to us,

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*Acts vi. 15. †Matt. xvii. 2. ‡1 Peter iii. 18.
§John xx. 17.

as some say, but by our adopting His righteousness, "the way, the truth, and the life" for now and for evermore. Thus * it is, I conceive, that the pure in heart shall see God, and thus it is that God in the centre and in the circumference is the key to man, and Christ, to earth and heaven, and to universal law.

. . . . . .

The views expressed in this paper called forth many critical letters in the pages of *The Spiritualist* to which I replied as follows:—

The paper by Colonel Olcott in *The Spiritualist* of December, 1877, on *The Views of the Theosophists*, and my paper on *Man as a Spirit*, have had this good effect—they have evoked a bolder, stronger, and more profound expression of opinion on these occult subjects than might otherwise have occupied the pages of *The Spiritualist*. In the place of a continual reiteration of phenomenal papers, there have been initiated a series of papers by men and women profoundly in earnest, and the result must be for good.

It is possible that this discussion may divide the Spiritual Church into two schools, the high and the low, the esoteric and the exoteric; but let us rather believe that the end may be the establishment of a broad church of spiritual truth and love.

With reference to the criticisms on my paper, I would, with Mr. Massey, most strongly dissent from the statement of "M.A., Oxon.," that a belief in our intercourse with the spirits of the departed is the

* John xiv. 6.

cardinal doctrine in our faith, the heart and corner-stone of Spiritualism." I trust sincerely it is not so, for if it were, our faith would appear to me to rest on a most dangerous and untrustworthy foundation. The essence of true Spiritualism is to me the conviction that *I am a spirit*, a part of the Great Central Spirit, and, as such, possess the possibility of spiritual powers here, and the inheritance of a spiritual life hereafter. That the spirits of the departed do from time to time reappear in our midst we all admit, and that spirits of a low order, for the most part, may from time to time produce physical phenomena I also admit; but I maintain that the spirits of the living also appear and disappear as doubles, and that other spiritual phenomena can also be produced by our own spirits.

I repeat—Man is a Spirit, and as such possesses the same powers as the spirits of the departed. Farther, I maintain that when he is entranced, he is, in proportion to the depth of his entrancement, more or less a *departed* spirit.

When a clairvoyante travels, say five thousand miles in a few minutes, and reveals to us the secrets of those at that distance, that clairvoyante is a departed spirit.

Again, if chairs and tables are moved by departed spirits, so also can chairs and tables be moved by the spirit-force of the adept. If a foreign spirit can materialise itself, so also can the adept bring before us animal and human forms; and if the ghost of the departed now and again reappear, so also does the double of the living.

If so, then it must become a difficult problem to determine what proportion of physical phenomena are produced by the spirits of the departed, and what proportion by the spirits of the living.

It has been objected that the phenomena produced by adepts are the result of intense will-power; but, on the other hand, the double is generally projected not only without an effort, but without even the knowledge of the living man, and if so, why should other physical phenomena not also be produced without our consciousness. The clairvoyante is, in her normal condition, unconscious of her clairvoyance, why should she not be equally unconscious of the physical operations of her unknown spirit?

If it is again asked how can the spirits of the living produce the phenomena without our consciousness? I reply, the soul or earthly man does not know the spirit-man, for the spirit is *hidden* within him. This has always been the view I have held, and I, therefore, feel much indebted to Mr. Fawcett, who, in *The Spiritualist* of the 11th January, 1877, quotes Swedenborg thus: "Every man has an inferior or exterior mind, and a mind interior or superior. These two minds are *altogether distinct.* By the inferior mind man is in the natural world together with men there; but by the superior mind he is in the spiritual world with angels there. These two minds are so distinct that man, so long as he lives in the world, does not know what is performing within himself in his superior mind, and when he becomes a spirit, which is immediately after death [or entrancement]

he does not know what is performing in his inferior mind."—A. C., 527.

I arrived at my view from my study of entrancement, and Swedenborg did so, I presume, in his own entranced condition.

I must again refer my readers to my diagram, page 14.

A to **D** represents the soul or earth-man. • the balance point between the soul and spirit, and D to A the spirit-man. × × represents the wall of partition or river of oblivion separating the two worlds.

By this diagram it can be *seen how* the soul does not know the spirit, or the spirit know the soul, although it is said of A. J. Davis that from frequent entrancement his soul and spirit are more or less conscious of each other, and in our perfect condition "the spirit will bring all things to our remembrance," and thus complete the two in one identity. In our present imperfect condition the two are in a state of confusion or antagonism. "The flesh [or soul] lusteth against the spirit and the spirit lusteth against the flesh [or soul]."

When the soul returns to its normal condition from entrancement, it passes through the point of oblivion (•) in total ignorance of the wisdom of its entranced condition.

The second grand objection to my theory is, that it is monstrous to say that "our controls" are our own spirits, for we ourselves are simple, honest men; but if my control calls itself Dictator or Excelsior, or John Brown, it must be a liar if it is my own spirit.

This objection is at first sight a difficulty, but my diagram may enable us to see how it may be solved.

Entrancement is of every gradation from mere spirit reverie at D, in my diagram, to philosophic entrancement at C and B, and ecstatic entrancement in God at A.

If so, then the entranced soul passing into spirit life as far as D, only reaches the place of spirit reverie, or dreaming, and is in a condition to receive any impression presented to it or dictated to it.

Let us for a moment illustrate this theory by the facts of what is called *electro-biology.*

Take, say, John Young, and partly mesmerise him into a state of reverie, and then ask him his name. He at once replies, "John Young." The operator replies, "No; you are Thomas Knox." The youth replies, "No; I am John Young." The operator imperiously asserts, "I tell you, sir, your name is Thomas Knox." The patient replies, "Well, that is queer; but I now know that I am Thomas Knox." The operator proceeds farther, and says, "You are quite mistaken; you are not Thomas Knox; you are only a chair." Thomas Knox finds this rather too much, and resents the insult; but the operator again imperiously insists on it that he *is* a chair. Thomas Knox now gives in, and says, "Well, that *is* queer; but I now see and feel that I am a chair."

Apply these facts to the spirit-man at D. He occupies in the spirit life the corresponding position to the earth-man at **D**. He is in the position of spirit

reverie, and can be, by his own soul, or by dreamy spirits surrounding him, biologised into the belief of anything, and in such instances may declare himself to be Dictator, Excelsior, Plato, or Benjamin Franklin.

This is the explanation I would give of *many* of our communications from the supposed spirits of the departed. It is the view I have always held, and, much to my satisfaction, I met with a corroboration of this view on reading, for the first time, the *Seeress of Prevorst* last week. The Seeress says, in effect, "The spirit should be true and dominate over the soul; but if pressed by the soul with questioning, the spirit may consent to lie." *

The soul of any man possessing a dominant idea will dominate over his own spirit until that spirit has risen so high into the heavens as to assume the dominion over the soul for its salvation.

But, it may be replied, we have high inspirational speakers and writers whose assertion is, that they are controlled by foreign spirits, possessing definite names. To this objection I would still reply, that the souls of these writers and speakers may still dominate their spirits.

The view I take is, that when our spirits are *highly* entranced, they are not controlled by individual departed human spirits, but are bathed, as it were, in the light, and wisdom, and knowledge of the assembly of "the spirits of the just made perfect," and dwelling with

* "Seeress of Prevorst," Mrs. Crowe's Translation, p. 115.

the angels and with the spirit of God, utter the oracle "Thus saith the Lord." They never address us as third persons; they are not controlled by definite individual spirits; they do not surrender their own individuality, but as spirit born men and women speak the words of wisdom, truth, and holiness.

No Hebrew prophet was ever controlled by any departed spirit, and no evangelist ever spoke but as from his own God enlightened spirit; and Christ spoke from himself as the divine messenger. It is true as *Scrutator* suggests that Moses and Elias and angels came to Christ, but they came to comfort and minister to him, but never to *control* him.

I do not deny that earth-bound spirits or "elementaries may *control* our physical mediums, but I would urge that it is safer, wiser, and holier, by a perfect life to develop the angel which is within us, and to establish him as *our own familiar spirit*, our daily guide and friend, and "*Comforter*, who will guide us into all truth."

The early mesmerisers, knowing nothing of foreign spirit controls, produced clairvoyantes who reasoned and spoke in their own spirit personality, and it is only since the subject of Spiritualism has become popularised that the idea of spirit control has become so prevalent.

For some time past I have had the assistance of Bella Tilley in cases of difficult diagnoses. So far as I can judge, her medical opinion and advice when entranced have always been correct. While she herself in her normal condition is a most simple and

truthful young woman. When she first came to me, she said an Indian spirit, a boy with a cloth only round his middle, always came to her, and gave her medical insight and knowledge, and that his name was *Wise-Acre.* One day I said to her, I think it is not *Wise-Acre,* but your own spirit which sees the cases. She replied, "I always see Wise-Acre." Months passed without farther remarks on the subject, but only the other day she said to me, "I never see Wise-Acre now, I can't think what has become of him." I replied, "But you see cases as well as ever; how is that?" "Well, I don't know; I just see the cases myself."

The bearing of this confession on the question before us seems to me most important. It is true Bella Tilley is a simple young woman, without any knowledge of theories or philosophies, but her evidence may be all the more valuable on that account, for deep things are sometimes "hidden from the wise and prudent, and revealed unto babes."

With these views I must emphatically deny that *Scrutator* has any ground for saying "our own spirits are, according to Dr. Wyld, all liars on principle."

I never denied that Home could see spirits; I only expressed the belief that when he saw and described my deceased cousin, he saw her in my mind. *Scrutator* also thinks that the hidden angel and the kingdom of heaven within us, of which I speak, must be falsities if they so mislead us; but I have explained that the spirit in the state of reverie is *not* an angel of light, and that the spirit on its journey to heaven, if it pass

through the region of spirit reverie is, for the time, in a purgatorial rather than in a heavenly condition.

Scrutator also fears that "modern Spiritualism may dribble away into mere psychology." But I reply that true psychology—or the wisdom of the soul—is destined to rescue modern Spiritualism from the dangers of a superstitious, irreverent, and immoral idolatry. "Regard not them who have familiar spirits: neither seek unto wizards, to be defiled by them. I am the Lord thy God." (Levit. xix. 31.)

For scientific purposes the physical phenomena, whether produced by the spirits of the dead or of the living, are profoundly important, for it is thus, possibly, that the mystery of matter may be revealed to us.

But physical mediums are subject to great trials and temptations, and often are injured in body and mind just in proportion to their mediumistic powers. This fact alone would indicate that the highest Spiritualism is not thus to be evolved. Spirits would appear to feed on mediums as vampires. Such spirits cannot be holy.

Swedenborg tells us that in spirit life "we surround ourselves with the forms of our affections." How profoundly important, then, must it be that we "set our affections on things above," and how imminent must be the danger of that man who trusts more to the control of a foreign departed human spirit than to "the still small voice" speaking in his soul—the Holy Spirit of the living God.

V.—THE DIVINE AND MIRACULOUS MAN.*

THE central doctrine taught in this paper is that by His transfiguration on the Mount, Christ manifested Himself as the Spiritual, Heavenly, and Angelic man, and that this manifestation was typical of that which is within the possibility of those elect few, who, living truly the Divine life, can evoke in ecstatic prayer the hidden, Christ-like spiritual centre of the soul, and that this act has in many instances been demonstrated in the history of the Church.

We are told that man was created in the image of God. If so, then the Spirit of Man and the Spirit of of God are of one essence, and the Spirit of Man is thus the *Son of God*, while Jesus of Nazareth, when he became the Christ, was emphatically the *well-beloved Son of God*. Jesus, as the *Son of Man*, taught the so-called practical or exoteric doctrine of love to God and love to man as the sum and substance of all religion and all morality; and Jesus, as the Christ, or *Son of God*, taught the esoteric or spiritual interpretation of this love to God and man. The simple doctrine of love to God and love to man is sufficient for the *ultimate* salvation of all those who sincerely attempt to live the life; but the esoteric or spiritual doctrine teaches how man, while on this earth, may

* Read at the British Association of Spiritualists, 3rd March, 1879, under the title, "Esoteric Christianity."

fully live the life, and thus at one and the same time be actually an inhabitant of earth and of heaven.

I desire it to be understood that I have no more doubt of the historic Jesus Christ than I have of the historic Plato, St. Paul, or St. Augustine; but, at the same time, I believe that the word *Christ*, as used by Bible and early Christian writers, and by the mystics, signifies also that divine and miraculous spiritual man which we may all possibly become, and which Jesus of Nazareth pre-eminently was.

It is believed by some that Jesus Christ revealed to His beloved disciples secrets regarding his nature and doctrine, which were not openly taught to the people; but, however that may be, we know that when Peter, in answer to the Master's question, "Whom say ye that I am?" replied, "Thou art the Christ, the Son of the living God." Jesus exclaimed, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven;" and He charged His disciples that they should reveal unto no man that He was the Christ.

Again, when Jesus took Peter, and James, and John up into a high mountain, and was transfigured before them so that His face shone as the sun, and His garments became as light, so overwhelmingly splendid that Peter, James, and John fell on their faces to the earth, He again charged them that they should tell no man what they had seen till He had risen from the dead.

So also, in the first chapter of John's Gospel, the Logos, or word or wisdom of God, is used to signify

the esoteric Christ in a mystical manner; and Origen, who lived at the end of the second and the beginning of the third century, says in his preface to John's Gospel: "To the literal-minded (or carnal) we teach the Gospel in the historic (or literal) way, preaching Jesus Christ and Him crucified, but to the proficients, fired with the love of Divine wisdom, we impart the Logos."

Thus it is the nature of man and the method of his salvation, body and soul, by the invocation of the Christ, or the hidden light and spiritual life, which St. John says are *within* every man, is the subject of this paper.

It is maintained that the theory propounded is in strict accordance with the exoteric and esoteric teachings of Jesus of Nazareth, and St. John, and St. Paul, as recorded in the Gospels and Epistles, and these records, notwithstanding many verbal variations, are accepted as genuine records of the life and doctrines of the founder of the Christian religion.

The miraculous narrative is also accepted, it being understood that a miracle is not a direct interference by the Creator with the order of nature, but is a substitution of the spiritual or god-like force in the Divine Man for the secondary or lower forces in Nature.

That the spiritual man is in possession of this force is taken for granted as a fact known to whoever has truthfully and laboriously investigated the evidence; hence a belief in the miracles of Christ is a natural consequence of this knowledge, and marvellous it is

that many thoughtful "ministers of Christ" actually doubt or deny the necessity of this belief, as if it were possible there could be a Christ without miracles; for Christ being "the Son of God with power," must, as a necessity of his nature, be a worker of miracles.

The esoteric idea of the Christ of the Gospels and the Epistles is that the term Christ signifies the spiritual head or inner secret light of every man; and thus the salvation of man, soul and body, is not a mere phrase, but a transformation realised by this inner secret and hidden Christ, or light, or spirit coming to his temple and living and ruling there.

The spiritual man being thus known and acknowledged now becomes the true master, and, as the highest, is thus ruler over all lower forms of matter; and not only so, but man being thus truly a son of God, is thus in heaven while on earth, even as "the Son of Man who *is* in heaven."

The spiritual man thus evoked is the image of God re-discovered, and constitutes man a son of God, *the divine and miraculous man*, the Christ-like man, the worker of miracles, the supreme lord over all forces and materials, the converter of water into wine, the giver of sight to the blind, hearing to the deaf, food to the hungry, health to the diseased, raising the dead, casting out devils, and thus demonstrating that the spiritual man is supreme over the laws of Nature and "solid" matter itself, capable of transforming this vile body into the glorified body, the transformed spiritual body with angelic and heavenly associates.

In short, as God created man in his own image, so

the Christ-born man, as a son of God, is supreme over all forms and forces lower than himself, and is thus saved body, soul, and spirit.

It is not meant to deny that many who pass the ordeal of what is popularly called "conversion" are not so far born again as to their outward lives and inward thoughts, and in so far are saved by the Christ; but it is maintained that this form of salvation is a mere shadow of the substance, and that it is not the true and absolute salvation of soul and body announced by Jesus Christ as "the way, and the truth, and the life" here and hereafter, inasmuch as they are not entirely Christ-like and the possessors of miraculous powers. "If any man be in Christ (or in spirit) he is a new creature; all old things have passed away, and all things have become new." Those thus saved are "one with Christ, as He is one with the Father;" and while on earth they are in heaven, even as "the Son of Man *who is heaven.*"

Let us contemplate the life, teachings, works, transfiguration, crucifixion, death, and resurrection of Jesus, the Christ of God, potentially and actually the Saviour of the world, morally, physically, and spiritually.

This miraculous and Divine Being, born of a woman, but moulded in some mystical sense by the influence of the Holy Spirit of the Father while within the mystery of woman's hidden nature, appeared on earth about two thousand years ago.

A few years during the prime of human life were spent in communion with God, "being about His

Father's business." When about the age of thirty, having fasted forty days and forty nights, and overcome the devil, He from the mountain preached the Sermon on the Mount, an epitome of moral and spiritual perfection, and then immediately began to put His moral and spiritual precepts into action, *transmuting* spiritual truths into moral and physical facts by going about continually doing good, and curing all manner of diseases, and teaching that love to God and love to man were the sum and substance of all religion and all morality. He hated intensely all cruelty and all lying, but especially all hypocrisy and formalism and priestcraft. He opened the eyes of the blind; He caused the deaf to hear, the lame to walk, the leper to be cleansed, and the demoniac to be purified and in his right mind. He raised the dead to life, and was Himself, as an evidence of His spiritual nature, transfigured so that "His face shone as the sun and His raiment became as light." He taught the law of self-sacrifice, or the crucifixion of the flesh, as a pre-requisite to that spiritual regeneration which is eternal life. Himself "despised and rejected of men," abhorred by formalists, hated by the priests; He was persecuted, scourged, spit upon, and crucified as the result of His perfectly true, holy, and loving life.

To be fully possessed by the Divine power, beauty, majesty and significance of this God begotten man, we must devour, as it were, the story of His life, His words and acts, His afflictions and crucifixion with the intense earnestness as of a new revelation, and in one unbroken effort.

If read thus the story comes out with a power, truth, beauty, majesty, and love which are overwhelming; and he who, whilst thus surveying the complete Christ—the manifestation of such love and holiness on one side, and such hideous wickedness on the other—is not torn with a tempest of grief and admiration, has not yet entered into the depths of a true emotion.

This Jesus Christ declares himself, and is declared by others, to be the only-begotten and well-beloved Son of God, and the only way, and truth, and life by which we can go to our Father.

In order, if possible, to see how such claims can be true, how Christ, as the spirit, can be the Saviour of man, body and soul, let us attempt to discover the nature and capabilities of man, and his destination. No more profoundly interesting questions can be asked, and nowhere can we find so profound a solution as in the teachings and life of Jesus Christ, Himself the all-wise and divine man.

Man, according to St. Paul, and a true psychology, is a trinity of body, soul, and spirit.

The visible earthly body is not the man, but only the mechanism used by the *soul*, which is the man. The visible body is said to be composed of certain atoms called matter; which matter is only a series of forms assumed by certain forces.

Force being the *substance* of matter, there is no such thing as "solid" matter, and no two "atoms of matter" are actually in contact.

Matter being only certain forms assumed by certain forces can be dissolved and become invisible by the

action of heat and other forces including spiritual force; and can be re-formed by man, as a spiritual force, into its original, or any likeness desired by the spiritual force controlling the secondary forces.

Matter can thus be rendered as invisible as the soul and spirit of man now are.

Inhabiting the visible body is the soul or mental force of the man, and this is the man on this earth and in this world.

This soul wills, reasons, loves, hates, and moves its bodily machine according to its affections. It lives in a physical world, and accommodates itself to physical conditions. It marries and begets children; it digs the ground, and grows corn, and wine, and oil, and sheep, and oxen out of the ground. It moves the body to eat these and other forms of matter, in order that it may appropriate their forms and forces, and thus rebuild its ever decomposing body.

The soul does all this and many other things for about seventy years.

It clothes its body in garments of skin, or cotton, or wool, or silk, and lives in a hovel, a cottage, a mansion, or a palace, according to its powers of appropriation.

The man who is clothed in cotton and lives in a cottage, and "eats his bread by the sweat of his brow," is generally despised by the man who has a gorgeous house and furniture, and who is "clothed in purple and fine linen, and fares sumptuously every day;" and yet our *earthly* life is but as a grain of sand on the sea-shore.

In about seventy years at the furthest all this *formalism* comes to an end. The body first gets stiff, the eyes dim, the hearing dull, and the limbs unsteady; and ultimately the man is said to die!

But it is not so; the reality is not as the appearance; for even as no so-called matter can be annihilated neither can any force.

Matter is changed in form and position, according to the direction of the internal force; but the internal force of man being his *reasoning* soul, remains a reasoning soul after the decay of his body, just as an electric force remains an electric force, although the jars, and tin-foil, and wire by which the electric force is held captive are broken and strewn on the ground.

The soul, thus being at the death of the body free to act on its own account, remains the living and reasoning soul of man, useful or mischievous, happy or miserable, according to the thoughts, words, or deeds done in the flesh.

This is the doctrine of Christ and of all religious teachers, and it is in conformity with the wholesome instincts of the vast majority of human beings. It is also in harmony with man's highest happiness, and therefore we pronounce it true.

Those who will not or cannot believe this doctrine are *abnormal* human beings, the victims it may be, of their own conceits; or, it may be, so organically constituted as to be incapable of apprehending the true nature of man—just as from an organic defect some are colour-blind, and cannot distinguish red from green.

But man is a trinity; and just as his bodily form is inhabited and animated by his soul-force, so his soul-force, being itself after the death of the body still in form as a man or woman, is on its departure from the body either a wandering, and it may be a visible soul or ghost, or it may be confined as a purgatorial creature, doomed for a certain time to purgation as by fire. Or it may be that the soul, while on earth, having lived a life of purity, love, and holiness, passes into paradise, and lives with the angels and "the spirits of the just made perfect."

If this result is gained, then that soul has found its spiritual head, or centre, or essence, the Christ within it, and has become truly a son of God.

Thus the man becomes a saved and angelic creature in heaven. But just as man, as Adam—who was made in the form of God, and was a true child of God—lost his immortal life *here*, so man, when he finds and regains the lost and hidden Christ within him, becomes an immortal and angelic being; the divine and miraculous man even while on this earth.

Even if the story of Adam be regarded as mythical, it none the less expresses the mystical truth that the true man is a son of God, a Christ-like, miracle-working man, "having dominion over the fowls of the air, the beasts of the field," and all subordinate creation.

Thus we can find an explanation of the words of the apostle: "If any man be in Christ (or in spirit), he is a new creature; old things are passed away, and all things have become new." Thus also are explained the words of Jesus when he says: "No man hath

ascended up into heaven, but he who came down from heaven, even the Son of Man who is in heaven." Thus also can be understood Paul's words when he said: "I knew *a man in Christ*, how he was caught up into paradise, and heard unspeakable words, which it is not *lawful* for a man to utter."

This is the hidden and esoteric doctrine taught by Jesus, "the secret of the Logos," as especially revealed by John, namely, The Gospel, the Good News, or the coming of the kingdom of heaven on this earth as demonstrated by the abolition of sin, disease, devils, and mortality, before the face of Christ, the Divine and Miraculous Man.

It may be asked, as by Nicodemus, "How can these things be?" and it may be replied, "Art thou a teacher in Israel, and knowest not these things?"

Jesus says: "Repent and believe the *Gospel;*" that is, believe in the *good news* of the coming of the kingdom of heaven, and let your prayer to the Father be "Thy kingdom come on earth even as in heaven."

The evangelical sect teaches that the Gospel is the belief that "the blood of Christ has been shed for the sins of the world." So indeed it is; but the blood of Christ is the life of Christ, for "the blood is the life," and thus it is that Christ, by his life, and teachings, and self-sacrifice, and transfiguration, and death, and resurrection, if adopted by us, becomes "the way, the truth, and the life" whereby we are saved.

By this faith sin and disease disappeared before Him, and He thus became the Saviour of the body,

and by this faith the soul is cleansed and then glorified. The Gospel, or good news, is thus no mere form of words, or sounding phrase, but the actual fact that the kingdom of heaven has come to all who believe, repent, and live the *complete* life of Christ.

The fruits of this salvation are "long-suffering, patience, love unfeigned, joy, peace," and its gifts are the powers of the Holy Spirit, the spiritual man, with his Christ-like power to "heal all manner of diseases, and cast out all devils."

These are not words, but facts. The spiritual man has not only "the life which now is, but that which is to come;" the original form in which he was created is re-discovered; and being in the form of God, a divine man on *earth*, he is supreme master of himself, and therefore of the external phenomenal world, because to the Divine Man is given the power to create, re-dissolve, and re-create externals by the force of his spiritual alchemy.

"Where two of ye shall agree as concerning anything ye shall ask, it shall be done for them of my Father which is in heaven," and "Lo, I am with you alway, even to the end of the world."

If this promise of Christ is true, and if we have not the promised proof that Christ is with us, then we may be good moral followers of Jesus; but we are not saved *here*, soul and body, by the blood or life of Christ's mystical power over all secondary laws, and therefore over matter.

It may be replied that this cannot be the true meaning of Christ's words, because since the days of

the apostles no such powers have been possessed by mortal man.

But it is replied not so, for in no age of the world has "God left Himself without a witness," and to those who have been initiated this statement is known to be true.

Pre-eminently to re-create this vile body into a new and glorious body, and thus to "glorify God with our souls and *bodies* which are His," has been practically accomplished in all ages of the world, and divine and miraculous men and women have never ceased from the face of the earth.

Moses was an illustration of this when descending from Mount Sinai, where he for forty days communed with God, his face shone so that the people dared not approach him; and thus also Stephen, the first Christian martyr, whose face the people saw "as it had been the face of an angel;" and like events have happened in modern times, and in all times. The lives of the saints, as in the instances of St. Ignatius, St. Teresa, and Savonarola, are an unanswerable evidence of this assertion, and the history of the Church of Christ affords a continuous succession of examples of holy men and women while in ecstatic prayer becoming, as St. Teresa expresses it, *married* mystically to the Divine Son, and thus *actually* becoming *one with God*, as Christ said He was one with God.

Those who ascended to this spiritual eminence became elevated from the ground, while their faces shone with an effulgence, and their chambers became filled with light—exact counterparts of the transfigured Christ.

This statement will not be received by the uninitiated, but it is not the less true, as those who have been initiated know.

Those who have watched the beauty of the Sleeping Child whose angel is beholding the face of God, or who have hung over the "rapture of repose" in the face of the dead, whose spirit has just taken its last embrace on departing, may conceive of the beauty of those "born of the spirit," and with such it will not "seem a thing impossible" that God should raise the "dead soul" to the manifestation of the effulgent spirit, even on this earth.

If it be now asked, as in the days of Christ, "Are there few that be thus saved?" it may be replied, as by Christ, "Strive ye to enter in at the strait gate, for many will seek to enter in and shall not be able," "for many be called, but few chosen," and "strait is the gate that leadeth unto life, and few there be that find it."

If matter be merely a form assumed by certain forces, then each man's form is the form of his soul force; and if so, it can readily be understood that when the soul is purified by a life of holiness, and when "forsaking the husks which the swine do eat," it says, "I will arise and go to my father," that the Christ or spirit "coming suddenly to its temple," the entire man becomes transformed into a resemblance of the transfigured Jesus.

And as the spiritual man is "in the form of God," he becomes God-like in act, as well as thought. He becomes a worker of miracles; and being a forgiver of

sin, or a healer of the diseased, he can transform into his own likeness the bodies of those who believe.

The souls of these men and women have found their Christ or Spiritual Light, and are at one with the Father.

As the humble chrysalis is by the transforming power of the sun's heat converted into the glorious butterfly, so the careworn and travel-toiled Jesus by the force of his spiritual prayer was transfigured, "when His face shone as the sun and his raiment became as light," and Peter, and James, and John fell on their faces to the earth before Him.

Thus it is that the spiritual man not only commands his own body, but can transform all lower forms, and the miraculous becomes his normal condition.

As "God visits the sins of the father upon the children to the third generation," we can thus easily see why the spiritual regeneration of soul and body is a rare and exceptional event, and all but unattainable, except among the "few who are chosen."

But if the sins are visited to the third generation, so also are the virtues; and we can see how it may come to pass that if children were only begotten and reared in perfect love, those of the third generation might become actually sons of God.

To attain this end we might well afford to "sell all which we have and follow Christ;" and we can appreciate the wisdom of that man who "bartered all that he had, and purchased the one field in which was hidden the sacred treasure."

For thousands of years in the East, and by fits and

starts in the West, this hidden light has been from time to time found and acted upon, and men and women who, having "crucified the flesh with its affections and lusts, which war against the soul," have lived the Christ-like life, and been gifted with the miraculous power of healing and prophecy.

The moral teachings and beneficent life of Jesus are sufficient for the great majority of human beings; but the esoteric teachings of Christ are revealed only to the few, and it is with the esoteric only that "the spirit maketh intercessions with our spirits with groanings which cannot be uttered." The simple good ones of the earth have "the promise of the life *to come*," but those esoterically saved by the Christ within them coming to his temple are, while on earth, also in heaven, and are already "children of the resurrection."

Jesus taught the law of love, which, if followed, *leads* to the kingdom of heaven, and thus the young man who had kept this law from his youth was told that he was *not far* from the kingdom of heaven, but although not far from it he was not within that kingdom.

The water, in his case, had not been converted into wine; the *moral* man was not the *divine* man; he was a lover, but not the bridegroom; he was not, in the miraculous sense, one with God as Christ and his chosen are.

To be "Christ-like," then, is the sum of the idea herein propounded.

This is a commonplace phrase, but those who use it generally only realise half its signification. The

meaning usually attached to it is that of one who lives a loving, peaceful, true, and religious life; who daily is a peacemaker, easily forgives his enemies, and doing daily all the good he can, makes continual self-sacrifices.

This indeed is much, and few there be who attain to it; but this is only the moral or exoteric side of Christ's life.

When, in answer to the Master, the disciple replied, "Thou art the Christ, the Son of the living God," Jesus replied, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven;" and He charged his disciples that they should reveal the secret to no man.

Again, when Jesus was transfigured, when "His face shone as the sun and his raiment as light," and Moses and Elias were with Him, being on the same plane of spirit or heaven, He again charged His disciples that they should tell no man until He was risen from the dead.

Thus secretly was revealed the *secret* or esoteric life of Christ, "the secret of the Logos;" and thus Jesus, while on earth, was at the same time the Christ in heaven, "even the Son of Man *who is in* heaven," and thus one with the Father. To be Christ-like, therefore, is "to be one with Him [and with God], as He was one with the Father." It is to be a divine and miraculous man on earth and in heaven at one and the same time while on this side the grave.

But we live in a physical world, ruled by physical laws, and while here the command is given to

"increase and multiply and replenish the earth, and subdue it."

It is not, then, orderly that the human race should be over-spiritualised on this earth, for were it so, there being then neither "marrying nor giving in marriage," the earth would become a desolation.

There must be always hewers of wood and drawers of water, and the supreme men must be few and far between.

Although, then, it has been given only in rare and exceptional cases, and as illustrations of the possibilities of man's nature to be truly Christ-like, yet we may all, more or less, be like Christ in the second degree, and this is practically what we must all strive after.

There is one grand law: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength; and thou shalt love thy neighbour as thyself." "This do, and thou shalt live," for this is the sum and substance of all religion and all morality.

The love of one's neighbour as one's self renders all immorality impossible, for with this love we could not steal, nor bear false witness, nor envy or decry, nor slander, nor hate, nor kill, nor commit fornication or adultery, but love and honour all men and women.

We could pardon our enemies, and "pray for those who despitefully use us and persecute us," "returning blessing for cursing," "enduring all things, hoping all things, believing all things."

As aids to this life, we must live simply, purely, lovingly, prayerfully, and contentedly, rejoicing always in the Lord.

It is good at stated periods to partake of the bread and wine of the altar, but it is better always "to eat our food with gladness and singleness of heart, giving God thanks." Hence that grace before food which has degenerated into a mere form, and of which most men seem ashamed, should be a sincere prayer to God, so to "give us our daily bread," that this bread may be by the spirit transformed into the body and blood of Christ in us; and who shall place limits to the power of thankfulness, and love, and gratitude, thus to transform the food for soul and body?

In food thus taken the water may become converted into wine, and the loaves and fishes into miraculous nourishment, and we may become nourished as the "angels who excel in strength." The exhalations of the body may become as fragrance, and the "odour of sanctity" be a realised blessing.

Further, "cleanliness is next to godliness," and our sleep should be as that which the beloved receive, a time of stillness, and holiness, and nearness to God, when "our old men shall see visions, and our young men shall dream dreams," and probably when, as it is with children, our "angels may behold the face of our Father in heaven," and supping with these angels, return at morning tide to our renewed and invigorated selves.

This body, being thus cleansed, should not be injured or maligned by foolish, grotesque, vulgar, unwholesome, or indelicate food or dress. How hideous that this soul and body, which are the Lord's, should be by man sold for houses or lands, or the upper seats

in the synagogues, or to be called Rabbi; and by women for the vulgarity and indecency of dress, in place of being clothed with humility and a meek and quiet spirit.

But "the flesh lusteth against the spirit and the spirit against the flesh," and "the carnal mind is enmity against God;" therefore, our whole life must be a constant desire and prayer to be kept from all evil, and led into all truth; to be enabled to love God, to forgive our enemies, and to look for the kingdom of heaven.

The essential centre of all true, internal, esoteric, and spiritual religion is one and the same. It is a seeking after God, "if haply we may find Him." It is a cry after the hidden God within us. It is the nirvana or God-ward rapture of *repose* and *knowledge* of the esoteric Brahman and Buddhist. It is the mystical participation of the body and blood, the life of Christ in the Eucharist; it is the longing desire of the soul and body after our inner Lord, the Lord of the temple, the Lord of heaven and earth. It is signified by the wisdom of the Book of Solomon, by the divine Sophia, with whom the soul of Jacob Bœhmen danced with divine delight, by the Logos of the Alexandrian Greeks, or the operative wisdom of God in the world, "the word" of St. John, "the mystery kept secret since the world began," "God manifest in the flesh," the Christ, the hidden "light of every man that cometh into the world," "the light shining in darkness and the darkness comprehending it not," "the bread of life which cometh down from

heaven, and of which, if a man eat, he will hunger no more."

True religion thus interpreted renders all sectarianism an impossibility, for its one law is love—love to God and love to man—and its result must be ultimately to fill the earth with the glory of God, as the waters cover the channel of the sea.

When the whole earth was given over to wickedness, and the love of God, which is an *expanding* force, had been entirely driven out of the world, the natural and scientific consequence was a collapse of the earth, and its consequent submergence. Out of this catastrophe the earth had so far recovered, until at the time of the coming of Christ, wickedness had again become ascendant with its hideous cruelties, and inconceivable moral putrescence. Then the Saviour of the earth, and of man, body and soul, appeared, and by his law of self-sacrifice and love, which has grown ever since, and has in these days of seeking after truth grown rapidly, the earth and man have been saved from a second cataclysm. And the expanding force of the love of God is destined thus to change this globe into "a new heaven and a new earth, wherein dwelleth righteousness," when, "by faith, mountains shall be removed, and rough places made plain," and when "none shall say 'Know the Lord, for all shall know Him from the least even to the greatest.'"

But as "Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness," so spiritual religion is to the Pharisee or formalist hateful, and to

the materialist abhorrent; because the formalist, or carnal or material mind, is at enmity against the spiritual, ~~which~~ as "such can only be spiritually discerned."

The man of mere words or forms, whether the words are the empty shibboleth of the sectarian, or the pedantic nomenclature of the scientist, cannot understand or know spiritual things.

If we offer the Esquimaux the fragrant fruits of the earth, he rejects them with disgust; but if we offer him a lump of reeking blubber, he will devour it with gratitude.

So, also, if we offer the dogmatic religionist, or the mere formalist the simple "beauty of holiness" as the essence of religion, he will spurn it, and, if he had the power, would, as of old, burn him who offers it, with his teachings, in the fire; but offer him an incomprehensible series of phrases, or outward garments and ceremonials as true religion, and he will embrace you as a brother.

And so, again, if you can prove to the scientist any insignificant physiological fact extorted by a cruel vivisection, he will extol you and enrol your name in the annals of a Royal Society. But offer to demonstrate to him that man is a trinity of body, soul, and spirit, and that his visible body is a mere machine used by his soul, and that, when in a trance, you may cut his body to pieces with the owner's entire indifference; and that the internal soul can see without visible eyes, and hear without visible ears, and handle without visible hands, and see and know

equally the near and the far, the present, the past, and the future; attempt to demonstrate the truth of this to the materialist, and that religion is the highest science and philosophy, and proves that man's soul and spirit are supreme over all secondary laws, and over matter, and that the spiritual man being master of himself, is a supreme master over matter, and can thus, as a spiritual force, pass through matter, which is a mere form of secondary force, as heat passes through iron, or light passes through glass; attempt to demonstrate such truths as these, and he will desire either to place you in a madhouse, or will hale you before the magistrate in the attempt to cast you into outer darkness with stripes and imprisonment.

True religion, nevertheless, is the highest of all the sciences and of all philosophies, because the salvation of our bodies and souls can thereby be demonstrated to be *physiological and psychological facts*, and those who begin to live the life will begin to perceive that the doctrine is true, and those who fully live the life will *know* that it is true.

The fact that magical powers may be possessed by men of a low moral nature, and used for foolish or vile purposes, is no objection to the fact of *the divine and miraculous man*, any more than the fact that the greatest mental genius is sometimes associated with the most degrading vice is an objection to mental genius.

Should, however, any man attain to the spiritual supremacy over matter, he is not only in a position of the greatest responsibility, but of imminent danger,

unless he gives himself entirely to unselfishness; and indeed "it were better for that man that a millstone were hanged about his neck, and he were cast into the depths of the sea," than that he should use these powers for any purpose antagonistic to the glory of God and the good of the human race, or to the coming of the *external* and *internal* kingdom of heaven, the salvation of the *bodies* and *souls* of men and women.

VI.—HOW BEST TO BECOME A THEOSOPHIST.*

BROTHERS AND SISTERS THEOSOPHISTS,—In addressing you I feel deeply impressed with the importance of the question I now put to you—How best to become a theosophist?

As a preliminary observation I need scarcely remind you that all who aspire to become theosophists pledge themselves to live a pure, simple, temperate, and self-denying life, and with brotherly and sisterly love.

Theosophy means the science of the wisdom of God. But who is there among us who shall presume to dogmatise on a science beyond the comprehension of the human mind? for "who (in soul life) can by searching find out God? or who can find out the Almighty unto perfection?"

All we can do is to conceive in our minds an idea in harmony with our highest inspirations, and in doing so we shall accept of the axiom of the initiated King of Israel, when he said, "The awe of God is the beginning of wisdom."

Let us here recall the definition of our position as laid down in the rules of our society, which read thus:—

"The British Theosophical Society is founded for the purpose of discovering the nature and powers of

* Presidential address delivered before the British Theosophical Society, January 6th, 1880.

the human soul and spirit by investigation and experiment.

"Our object is to increase the amount of human health, happiness, knowledge, wisdom, and goodness; and we pledge ourselves to the best of our powers, to live a life of truth, temperance, purity, and brotherly love.

"We believe in a great first intelligent Cause, and in the Divine sonship of the spirit of man, and hence in the immortality of that spirit, and in the universal brotherhood of the human race."

This is truly a holy and sublime programme, and the question which should present itself for our continual consideration is, "How best shall we carry out these rules, and thus become theosophists?"

In endeavouring to arrive at the best method, I shall do my best to present all sides of the question with fairness and submission; and if I fail to point out the truest method, or, in your opinion, under-estimate any method, or over-estimate any other method, it will be for you to exercise your reason, and in a brotherly and sisterly way point out the defects. This, I beg to say, once for all, that you cannot confer a greater favour than by, now and at all times, pointing out any defect in manner, matter, or thought, which you may discover in your president; and if you promise to show me this kindness, I will now frankly promise in return to render you a like service, for thus we shall "bear each other's infirmities," and thus fulfil one of the highest laws.

I feel how unworthy I am to occupy the position

you have placed me in, but in all I say I shall endeavour to speak in the spirit so sublimely expressed by one of the most intensely true and loving of men, himself apparently an initiate, and at least illuminated with that knowledge without which there can be no comprehension of theosophy—the triune nature of man as Body, Soul, and Spirit. This Paul of Tarsus says, when writing to those of his society then residing in the city of Corinth :—

" Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal; and although I have the gift of prophecy, and understand all mysteries and all knowledge, and although I have all faith, so that I could remove mountains, and have not charity, I am nothing; and although I give all my goods to feed the poor, and although I give my body to be burned, and have not charity, it profiteth me nothing."

This magnificent picture of charity or love cannot be surpassed in nobleness of expression, and I submit that our society could not do better than write it up as our initiatory rule of life.

We all, I understand, fully realise the trinity in man of body, soul, and spirit; and thus it is that our rules indicate that we shall do our best to increase our bodily health, our souls' strength and purity, and the exaltation of the spirit; and we all, I think, thus understand that the central essence of all true religion is one and identical, namely, *to evoke the hidden spiritual centre of the soul, and unite that with God.*

We see this and thus also we are able to see, that

just in proportion as we descend from this sublime standpoint, and attempt to formulate our belief by symbols, or by a ritual, we encounter the danger of more or less worshipping the creature in the place of the Creator; and of descending into idolatry, dogmatism, sectarianism, and intolerance.

This, I think, all theosophists will admit; and yet the human mind, so long at least as it is united to the body, demands something more tangible, and more loveable, and more capable of application to daily life than is found in the sublime but abstract and incomprehensible idea of a central spiritual essence.

Hence religion, although its essential meaning is *religio*, to rebind, that is, to rebind the spirit of man with the Spirit of God, has, in harmony with human nature, been formulated as the Spirit of the *Son* seeking the Spirit of the *Father*. And thus in all nations, and in all ages of the world, religion has attempted to concrete itself, and in doing so, and in attempting to realise the Divine Mind, has worshipped that idea as exhibited in or by the advent from time to time of Avatars, or manifestations of the Logos or Wisdom, or Spirit of God, in Divine and miraculous men.

Hence we have Gautama Buddha in the East and Jesus Christ in the West, who, esoterically considered, may be said to teach the one great law of religion, namely, that man can only know the Divine by evoking the gift of God, the Divine light which lies *latent* within him, and by which light only he can

know his Father, and thus return to the bosom of his God.

But although it may in a sense be said that these two esoterically considered are one, yet each would seem to have been moulded in body, soul, and spirit, in harmony with the physical aspects of Nature, as existing on that part of our planet on which he appeared.

In the East we find a hot atmosphere, a luxurious vegetation, and stupendous mountains; and the form the religion takes is that of power, subtlety, contemplation, stillness, repose, rest, sleep, and entrancement; and the ascetic life, with its diet of fruits, vegetables, and cereals, and its soul-power—entrancement and magic.

In the West, on the other hand, we find a more temperate climate and a more active life—a bigger brain and a manifestation of a wider range of the intellectual and practical life; and while we find the same prayer and contemplation and sacrifice of the bodily desires as in the East, we find at the same time less subtlety and idealism—less repose, but more energy—a severer standard of truth and a more *practical* benevolence.

In the East we find abstraction, subtlety, secrecy, and the magical power of the *individual;* in the West we find prayer, a fervid and open boldness with truth, and a spiritual love content with nothing less than the salvation of the whole world.

Moreover, I believe this, that there is in the moral and spiritual progress of the world an evolution, as in

the vegetable and animal creation; and with Tennyson I can say that

> "I doubt not through the ages an increasing purpose runs,
> And the thoughts of men are widened by the process of the suns."

We find that all esoteric and ascetic forms of religion take the same ground regarding the body, namely, that it must be brought under subjection to the soul, and thereby rendered a fitter temple for the rule of the spirit.

In this respect the East seems to me to have a more complete and scientific method than the West, for in the East the method has been systematised after a manner almost unknown in the West, and regarding which no systematic rules are laid down, either by Jesus of Nazareth, or by any of His disciples; although this may perhaps be explained by the fact that no universal and minute rules can be laid down with regard to physical details, for that which might be best in Central India could not be best in London or in Greenland.

When I attempt to describe the Eastern method, I do not pretend to speak with authority as to details, because, as we all know, the innermost details are hidden from all but the initiated, and we, as a society, after one year's connection with the East, have not yet received more than a few fragments of knowledge to be picked up at the threshold.

Broadly stated, however, the occult and ascetic method of the East, consists in a life separated from the family ties, and all the anxieties and discords of

the world, and in which continual contemplation of God is required.

The devotee must live a life of absolute chastity; he must abstain from the flesh of animals and from all alcohols, and he must practise frequent ablutions.

Having freed his soul from bodily desires and his body from superfluous flesh, he must still further totally abstract himself from the world, and fix his thoughts on the supreme centre; after which, by the practice of retaining the breath, the attainment of which power is progressive, he ultimately obtains the "Internal respiration," and by the final assistance of those who know, he projects his soul into the astral, and thus becoming the *one* internal sense he is as a *unity* at one with God—knowing good and evil, and working as a divine and magical man.

How the adept lives after this stupendous victory, or how he occupies his life, or what his desires and works are, we in the West know very little, except generally.

It is seen, however, that he becomes a magician in the best sense; and so long as he fixes his thoughts on God as the supreme power, and truth, and *love*, he must live a life of abstract if not active goodness.

Having these magical powers, moreover, he must, unless simple and wise and true and loving, be exposed to terrible temptations; and if "the angels kept not their first estate," but by "ambition, that last infirmity of noble minds," fell, "how can man, then, the *(frail)* image of his Maker, hope to win by it?" Or how shall he escape the fate of that "Lucifer son

of the morning" who, aspiring to be as God, was cast out of heaven and fell headlong into the abyss? *

But the idea of the adept is most fascinating to the human mind, and to attain to the dignity and power of the magical man is an ambition far transcending all earthly ambition.

The idea of the true adept is one whose powers and knowledge far transcend all merely human power and knowledge, and with him riches and worldly honours, and rank and distinction, are as nothing. But for this very reason the adept, I conceive, must be for ever in a critical position.

To subdue our base and worldly and animal desires is comparatively an easy triumph over matter. Will-force is sufficient for that. But this very will-force must for ever present the temptation of that self-will, which becomes spiritual tyranny; and if it be true that the adept controls and uses for his high purposes the souls of weaker spirits, how can he escape that penalty which follows all slaveholding? Must he not sooner or later be compelled to pay the price for

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* Colonel Olcott, in the *Theosophist*, p. 213, says, "The adept though unseen is yet ever doing good." But as this good is wrought secretly we have no idea what direction it takes. So far as I know it has not in modern times manifested itself openly in Poetry, Art, Science, Philosophy, Theology, or Philanthropy, and herein lies one great distinction from Christian saintship which for ever obeys the command to let its light shine before men. Truly spiritual adepts in the East will not be offended by these remarks, because they will instinctively know that they are made in all sincerity.

work done? Or "can any man touch pitch and not be defiled?"

Secrecy as an essential in Eastern adeptship is so far a good, as it is of the nature of that reticence which is so far strength; but can secrecy be maintained for a life-time, and be the essence of one's life, and not tend to engender selfishness?

In certain conditions of society, and for certain ends, secrecy may be essential to safety; but perhaps the day is beginning to arrive when even with adeptship the rule of absolute secrecy may be relaxed, and it almost seems as if Madame Blavatsky, as editor of *The Theosophist*, were really preparing the way to give us a second and true edition of "Isis *(fully)* Unveiled."

Another question suggests itself to us as members of the British Theosophical Society. If, as we are told, some of those who practise *yogi* perish from over-strained bodies, while others, becoming entangled in the middle passage, are torn to pieces by the demons of infernal desire, how could we, the pale faces of the West, endure the ordeal? Unless, indeed, the victory were gained after a long and systematic training of soul and body.

Finally we may ask, granting that magical powers can be obtained by these spiritual athletes, should we of the West, at least, not be in the position of those physical athletes, of whom we know that they ever stand on the verge of dangerous disease?

But I have already confessed that we know almost nothing of the powers or mode of life followed by the Eastern adept.

Perhaps one may some day appear in our midst and instruct us, although it may be a question whether he could, with advantage to himself, forsake his native soil and air, and, isolated from his brothers, stand before us.

But although we are ignorant, and therefore must speak with discretion regarding the adeptship of the East, we can with knowledge and confidence speak regarding what I ask permission, for the sake of analogy, to call the Christian *adeptship* of the West, because in the life and teachings of Jesus of Nazareth we find the history of the greatest of all the *magicians** who ever stood on this planet, because He sought not His own will, but the will of Him who sent Him.

His rule of life is distinctly laid down in words, and was openly and continually manifested in His life and works; and all who choose may freely enrol themselves as brothers and sisters of His order, while those who begin to live the life will at *once* begin to know the doctrine; and those who truly live the life will know the doctrine in its fulness.

Now the rules for Christian adeptship we find fully laid down by the Founder Himself in His Sermon from the Mount.

The historian, after a rapid sketch of the birth and early life of Jesus of Nazareth, suddenly introduces

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* I use this term, magician, again for the sake of analogy and as signifying the Master of Divine Knowledge, Wisdom, and Power.

Him as entering on His *public* life as a teacher of righteousness and a worker of miracles.

We find, if I may reverently use the term, that He completed His initiation by going into the wilderness and fasting forty days and forty nights, after which He was "an hungered."

Then, as in Eastern initiation, still following the parallel, He became subject to the test temptations of what is called the devil, but which Easterns and moderns call evil spirits, and thus the narrative proceeds.

"And the tempter came to Him and said: If Thou be the Son of God, command that these stones be made bread. But He answered and said: Man shall not live by bread alone, but by every word proceeding out of the mouth of God. Then the devil taketh Him up into the Holy City and setteth Him on a pinnacle of the temple, and said unto Him: If Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. And Jesus answered and said: It is written, Thou shalt not tempt the Lord thy God. Again the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them, and said unto Him: All these things will I give Thee if Thou wilt fall down and worship me. Then Jesus answered and said: Get thee behind Me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil

left Him, and angels came and ministered unto Him."

We could not conceive a grander tableau of that soul which, aspiring to be a Son, and thus one with God, infallibly encounters the demons of the middle passage, but triumphing over these, the world, the flesh, and the devil, from henceforth lives with the angelic ministrations.

Thus we find—From that time Jesus (having left the wilderness and entered on His ministry) began to preach and to say, "Repent, for the Kingdom of Heaven is at hand," and "taking His disciples up into a mountain apart," He propounded unto them the entire rule of His adeptship as follows.*

Whosoever would be My disciple must crucify those affections and lusts which war against the soul, and must take up his cross daily and follow Me (The Logos); and no one who loveth father or mother, or brother or sisters, or houses or lands, more than Me (Divine Wisdom) can be My disciple.

And he who would (selfishly) save his life shall lose it, but he who would lose his life (for righteousness) shall find it; for to be dead in the flesh is to be alive in the spirit, and what would it profit a man to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?

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* The rule is taken almost entirely from the Sermon on the Mount, but the sentences are sometimes transposed, and sometimes cumulated directly or indirectly from the teachings of Jesus.

And if thy right hand offend thee, cut it off and cast it from thee, for it is better to enter into life maimed, rather than with two hands to be cast into hell fire. And if thy right eye offend thee, pluck it out and cast it from thee, for it is better to enter into life with one eye, rather than with two eyes to be cast into hell fire. And lay not up for yourselves (redundant) treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal; for where your treasure is, there will your heart be also. And take no (inordinate) thought as to what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for your Father knoweth that ye have need of these things. But consider the lilies how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. And behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them.

Whether, therefore, ye eat or drink, or whatsoever ye do, do all (with sacrifice) to the glory of God; and whosoever would be great among you, let him be your minister, and who would be chief among you, let him be your servant. And choose not the uppermost rooms at feasts, nor the chief seats at the synagogue, nor greetings in the market-place, nor to be called Master, for One is your Master, even Christ.

But seek ye first the kingdom of God and His

righteousness, and all things else shall be added unto you.

And, behold, the kingdom of heaven is within you, the true light that lighteth every soul that cometh into the world. But except ye be born again ye cannot enter into the kingdom of God. And no man can serve two masters, therefore resist the devil, and he will flee from you, and draw near unto God, and He will draw near unto you; for if your eye be single, your whole *body* shall be full of light.

But except you become as little children, whose angels do always behold the face of the Father, ye cannot enter into the kingdom of heaven.

And whosoever liveth the life shall know of the doctrine.

Then to him who overcometh will I give to eat of the tree which is in the midst of the paradise of God, even the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it; a name unlawful and impossible (for the human larynx) to utter; but thou shalt behold the King in His beauty, and the Lord shall be thy light.

Then shall rough places become plain, and crooked places shall become straight, and ye shall tread on serpents, and heal the diseased, and open the eyes of the blind, and cleanse the lepers, and stop the mouths of lions, and quench the violence of fire, and cast out devils, and raise the dead, and be yourselves raised from the dead.

Nevertheless, rejoice not that the spirits are subject

unto you, but rather rejoice that your names are written in heaven.

But let him who standeth take heed lest he fall and watch and pray lest ye enter into temptation, for the Son of Man cometh at an hour when ye think not. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: yet strive ye to enter into the strait gate, for strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

But see that your light shine before men, that they, seeing your good works, may glorify your Father which is in heaven.

Therefore, let love be without dissimulation; abhor that which is evil, and cleave to that which is good. Let brotherly love continue, in honour preferring one another.

Resent not injuries, and give no place unto wrath; but love your enemies, and bless them which curse you, and pray for them which despitefully use you and persecute you; for freely ye have received, therefore freely give.

Be not overcome of evil, but overcome evil with good.

Finally, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself; for this is the whole of the law and the prophets, and none other commandment is greater than these.

Then blessed are the humble for theirs is the kingdom of heaven.

And blessed are the meek, for they shall inherit the earth.

And blessed are they that do hunger and thirst after righteousness, for they shall be filled.

And blessed are the merciful, for they shall obtain mercy.

And blessed are the peacemakers, for they shall be called the children of God.

And blessed are the pure in heart, for they shall see God.

Thus, with a power beyond all merely human words, for "never man spake as this Man," are revealed to us the rules of Christian adeptship; that is, in one word, *So to empty the soul of self that the Father, becoming manifest in His Sons, illuminates and regenerates the world.*

In the East, adeptship is secret and mysterious, and hidden from all except a select few, who have passed through an ordeal so severe and dangerous that many, it is said, perish in body or in soul on making the attempt, and into which select few no woman has ever been fully admitted.

But the Christian adept not only invites but implores all to enter into the order.

The Oriental adept obtains magical or soul power over matter, which he uses for his own high ends—and over inferior spirits. But the Christian adept or saint desires only to communicate with angels or with the Holy Spirit, while his life is spent in *openly* transmuting his spiritual powers into good works for the good of mankind.

But you will ask—Have any men or women by following Christ's rules, and by living the life, ever reached to that spiritual power over ordinary law which we believe is obtained by Oriental magicians?

To this question I reply emphatically—Yes.

The founder of the system not only possessed powers far beyond any ever manifested by any magician, but he conferred those powers on His disciples by breathing on them and saying "Receive ye the Holy Spirit."

These disciples went out and healed all manner of diseases, and cast out devils, and spake with tongues, and foretold events, as He had done. And like powers have from time to time been manifested in the lives of Christian saints, *who, forsaking self, have found God.*

St. Ignatius Loyola, St. Teresa, Savonarola, and others in the middle ages wrought miracles, and, becoming born of the spirit, ascended in the air, becoming transfigured and effulgent, while others were caught up into paradise and "Beheld that glory which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.

In modern times like instances have occurred; and in the life of the Curé D'Ars, who left this earth only a few years ago, we have an example of a man wholly self-sacrificing, and wholly given to God and good works. He became a divine and miraculous man, and with the power of prayer and the laying on of hands he cured all manner of disease; he saw the secrets of those who hid from him in confession their inner sins. He transformed wicked men and women into repentant remorseful, and good beings by a mere word, or touch

of the hand, or glance of the eye; and while he himself lived on crusts and water, he fed an orphanage of children, sometimes by a miraculous increase of bread.

In the life also of the Protestant Sister Dora we see the Divine possibilities of a Christian faith as exemplified in a life of devout self-sacrifice accompanied by all but superhuman powers.

I must not, however, be misunderstood as exhibiting the lives of the Romish saints as perfect patterns for us to follow.

For the most part they lived under the tyrannical influence of an ignorant and superstitious and self-seeking priesthood, and they committed the fatal error of thinking that it was holy to macerate and disfigure their bodies, under the delusion that the body was all sin, and the soul only holy.

But the Theosophist knows, on the contrary, that the body is a necessary part of our triune nature; and, as the temple of the spirit, must be rendered clean, pure, strong, and beautiful.

But can we Theosophists in London, surrounded by the noise and care and routine of daily life, with its money anxieties, attain to that life of holy self-sacrifice, the result of which with the saints was the gift of miracles?

Can we, in short, reach that *Regeneration* of soul and body which is the essence of the Hermetic mysteries, and without which, Christ says, we cannot enter (directly) into the kingdom of heaven?

This regeneration was signified by the successive fermentations, deaths, and distillations of the salts of

the alchemists, through which process the perfect gold and the elixir were achieved—signifying a sevenfold process of deaths and resurrections, and corresponding to the days of the creation of the earth and man, which culminated in the Angel in Paradise, in a Sabbath of peace and perfection.

This regeneration or transfiguration may be further illustrated by the law of crystals, wherein a positive acid dominating a negative alkali thus creates a body called a salt, it may be *triangular* in shape and of a *dull* colour; which crystal may in its turn be seized by a more positive acid, the weaker acid displaced, and the crystal re-formed or regenerated into, it may be, a *hexagonal* crystal, in colour *effulgent*.

The nearest approach to this in our experience, is when the sensitive, who may be an ignorant and almost an ugly woman, is during entrancement transfigured sometimes into almost angelic beauty.

But such transformations or regenerations are in our experience evanescent—resembling that transient glimpse of happiness got when the sun, glinting through the leaden clouds hanging on a highland hill, illuminates the gorse and the heather, and creates a momentary fairyland of magical beauty.

The question then of how far true regeneration of soul and body is possible for us is not easily answered, for so far as we know there has not occurred one perfect instance on this earth during the last eighteen hundred years.

But with the Spirit all things are possible. At the same time, "strait is the gate and narrow is the

way that leadeth unto life, and few there be that find it."

But, as our rule says, the object of this society is by investigation and *experiment* to discover the nature and power of the soul and spirit; and if so, may I now ask, are there any in this society willing to enter upon these experiments in person?

Let us all begin as neophytes, and see how far we can practise a life of self-denial and unselfishness, free from scandals, strifes, envy, and jealousy, but full of brotherly love.

The essence of all sin and therefore of all weakness is selfishness, and the foundation of all true spiritual power is love, self-denial, and unselfishness. And as like attracts like, let us set our affections on things above, for if we do so, angelic spirits will minister unto us, for thus should "we surround ourselves with the forms of our affections."

"Draw near unto God," for thus only does the Spirit draw near unto you; and thus it is that we can see how the highest science of psychology, namely, a knowledge of how to save the soul, consists merely in believing and in asking truthfully, sincerely, and unselfishly.

If you do this, then not only will gradually come to you health and strength of body, but clearness and purity of mind, and that "Spirit which will lead you into all truth."

* * * * * *

Those who have watched the transformations which sometimes take place in ecstatic entrancement, where

perhaps some almost ugly and ignorant person suddenly becomes radiant, and moves with consummate grace, as she utters words of heavenly wisdom, will easily understand how the enlightened, trained, and purified Christian neophyte may rise to beatific visions.

If any such is prepared to say, "I no longer desire to feed on the husks which the swine do eat; I desire to 'forsake the sins which so easily beset me;'" and who says, "I will arise and go to my Father;" "I will set my face steadfastly to go to Jerusalem," as He did who knew that insults, crucifixion, and death awaited Him; or who, like the child Samuel, as he watched in the temple, says, "*Speak*, Lord, for Thy servant *heareth;*"—if there be any such a one, then while *listening*, he or she will become conscious that there is One "who stands at the door and knocks"—and very suddenly, it may be, you will be led rapidly through the vestibule and into the presence chamber, and "your eyes shall behold the King in His beauty," while by an ineffable effulgence, "*the secret of the Logos*"—"*the kingdom of heaven within you*"—"*the Lord of the Temple*"—will be revealed. Then no longer will you ask how best to become a Theosophist; for you will know, because you have already, while on earth, attained to the spiritual resurrection of your body, and to eternal life in the presence of your God.

VII.—CAN THE USE OF ANÆSTHETICS DEMONSTRATE THE EXISTENCE OF THE SOUL.*

In the year 1800, Humphrey Davy, then twenty-two years of age, suggested that the inhalation of nitrous oxide gas might be used in surgical operations as a means of preventing pain; but it was not until 1844 that Mr. Horace Wells, a dentist residing at Hartford, Connecticut, used it in extracting teeth, and thus demonstrated the truth of Humphry Davy's conjecture.

In the year 1846, Dr. Morton, of Boston, U.S., demonstrated for the first time that the severest surgical operations could be performed without pain under the inhalation of the vapour of sulphuric ether. Lastly, Sir James Simpson, of Edinburgh, in the same year, introduced the beneficent use of chloroform in the labours of child-bed.

Anæsthetics having thus conferred on poor suffering humanity the inestimable blessing of painless surgery, I ask with reverence and hope: Are anæsthetics not yet destined to confer on the human race the infinitely greater boon of scientifically demonstrating the existence, free from the body, of the human soul?

It is true that the vast majority of human beings do instinctively believe in the existence of the human

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* Reported from the *Spiritualist* of 9th January, 1880.

soul; and this is of all arguments the strongest, because any spiritual belief, which is all but universal in the human mind, must be regarded as an instinctive revelation in harmony with the nature of man, and therefore true; and when, further, this instinct is found to increase the happiness and welfare of the human race, the proof to me seems absolute, because no falsehood can produce ultimate good.

There are, however, among the scientific minds of the present day, an ever-increasing number of thoughtful, truthful, and benevolent men, who doubt or deny that there exists any entity or ego apart from the body, and these men assert that when the bodily organisation dies the man himself, so far as evidence goes, becomes extinct.

Let us then inquire whether or not this materialistic assertion is true, or whether the use of anæsthetics cannot demonstrate that this assertion of unbelief is contrary to fact.

It has been long known that persons who have been all but drowned, so as to appear actually dead, but who—it may be after hours of restorative labour—have been restored to consciousness, have sometimes declared that the process of drowning, after the first struggle, was not agonising, but actually pleasurable.

These individuals have sometimes said that the entire history of their lives flashed before them as if photographed instantaneously, and that then they have seemed to ascend to heavenly regions and celestial felicity.

Again, many of those who have inhaled nitrous-

oxide, which produces asphyxia exactly analogous to that of drowning, have expressed their enjoyment of like happiness, even as their teeth were being extracted.

The same results have often followed the use of chloroform; and I myself, some six years ago, on one occasion, while inhaling chloroform as a relief to the agony of passing a small calculus, suddenly, to my surprise, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed.

This startling discovery was to me most significant and I have mentioned the fact to many others since.

Yesterday, becoming suddenly awakened to the important signification of this experience, I called on three medical men who had very large experience in the giving of anæsthetics.

In reply to my question, one gentleman said, "I can quite believe your assertion, as I have often heard patients express a similar idea, although in a confused way." Another gentleman said, "He had himself on three occasions taken chloroform, and on each occasion he found himself, as it were, pleasantly whirling and soaring in the air;" and the third gentleman said, "My patients have often said that under my operations they felt no pain, but *saw* all I was doing like spectators looking on and watching the operations."

In connection with these facts concerning drowning and anæsthetics, I will here draw attention to what are called mesmeric experiments.

I have, during the last forty years, witnessed many mesmeric experiments, and I have found that certain individuals, while their minds have been concentrated on a point, and their breathing has become slower and slower, have passed into trance more or less profound, and while in this state it is well known from the evidence of Dr. Esdaile, of Calcutta, and others, that the severest surgical operations have been performed not only without pain, but while the patient has at the same time passed into ecstatic joys.

The history of ecstatic martyrs has furnished additional evidence in this direction.

Thus we find in mesmeric trance a condition of things exactly analogous to what we sometimes find during the administration of anæsthetics.

Lastly, those who have studied Oriental Theosophy know that there is an order of Hindu Ascetics who, living lives of fasting, contemplation, and prayer, can so discipline their bodies as by practice to retain the breath until they become asphyxiated.

They assert that thus they can project their souls from the body, and, becoming entranced, ascend to God.

The Romish saints, without exactly practising the same method, so far as the breath is concerned, also at periods became entranced, and, "ascending to heaven, united their souls with the Lord."

Now all this is *one*.

Whether by drowning, asphyxiating gases, mesmeric asphyxia, or "internal breathing," or the self-imposed asphyxia of the Hindu ascetics, or the

entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul. As St. Peter says, "Dead in the body, but alive in the spirit."

This asphyxia is dangerous if pushed too far by the operation of medicinal substances; but in the entrancement produced by mesmerism or ecstasy, the condition may exist for hours, days, or even weeks, while the ecstatic declares on his return to earth-consciousness that he has in spirit outside his body been in Paradise, and beheld things impossible to utter. Although St. Paul says that when caught up into Paradise he beheld things not lawful to utter, he knew not whether he was in or out of the body.

The sceptic will say all this proves nothing but hallucination and dreams.

In reply to this objection, I would say that trance is a condition entirely beyond mere sleep, and that visions of the spirit are entirely distinct from the dreams of imperfect sleep.

No one in mere sleep can submit to painful operations, not only without flinching, but with the smile of joy on his face; and no one dreams that he is *outside* his body; he dreams that he is with his body. Moreover, those who awake from dreams at once admit the dream, but those who return from the revelations of entrancement assert that these were not dreams; and, therefore, sceptics who merely suggest explanations cannot have the weight of those who assert their beliefs from experience.

I therefore submit that sceptics have, with the use of anæsthetics, a physical and scientific means of testing the beliefs and assertions of pneumatologists as to the existence outside the body of the soul or ego as a scientific fact.

The sceptic will deny that the all but universal belief of human beings in the existence of the soul has any scientific weight. He will further deny the authority of spiritual revelations. He will discredit the experiments of mesmerists, and deny the assertions of Hindu or Christian ecstatics; but if he experiment with medicinal anæsthetics on his own person, and find out, as I and others have done, that the soul may be projected outside the body, and externally exist as the true ego, he may then be induced to believe in the existence of the human soul.

If thus the soul can be demonstrated as a *fact*, the next step is to postulate that the ego, or soul, or mind is a *unity*.

All visible substances are compounds, and as compounds are liable to disintegration, decay, and death. Even the royal gold can thus be, from its liability to slow decay, shown to be not an elementary but a compound substance. But the soul as a *unity* is incapable of division, therefore incapable of decay, and is therefore immortal.

Finally, those who have demonstrated the existence of their spiritual nature know that in so doing they demonstrate the existence of the Father of all Spirit—God.

This communication called forth the following interesting corroborations of my views:—

EMANCIPATION FROM THE FLESH.

Dr. Wyld's letter, in connection with the interesting question of the psychological influence of anæsthetics, is receiving the attention among Spiritualists that it deserves. As you say, if the spirit of man can be separated from the body by the judicious use of anæsthetics, a new and easy branch of experimental psychical investigation has been opened up. And, truly, Dr. Wyld has put it plainly enough when he says: "Whether by drowning, asphyxiating gases, mesmeric asphyxia, internal breathing, or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul."

This is plain speaking, but I believe it to be, to all intents and purposes, a true position, a temporary actual absence of vitality in the body, with a quickening of the spirit.

That I have expressed analogous opinions in your pages will be shown from a communication of mine in *The Spiritualist* of July 14, 1876.

"If, then, we bear in mind that *anything* which dulls the bodily energy may, and probably will, quicken and give scope to the spiritual energy, notably sleep, disease, or the use of certain drugs, which latter are

often taken to induce such a state—haschish, for instance, prepared from hemp by the Zulus and others, and opium by the Chinese—we must also see the reason why visions are so common just before death. The carnal state is now on the ebb, and the spiritual on the flow; the flesh is no longer subduing the spirit, the real self, that which is our true normal status; while the cause of haschish and opium, so often producing visions that are disagreeable, not to say monstrous, may well be, because the low moral state which induces this indulgence, and which state is, for the most part, vastly increased by the indulgence in such narcotics, brings with it *real ghostly experiences* corresponding with the spiritual state of the victim to the degraded habit. The above remark is probably equally applicable to some of the effects of *delirium tremens*, &c."

By the above it will be seen that, though I had not comprehended the full light of actual temporary death assumed by Dr. Wyld, yet that I was not very far off it, and that we are greatly indebted to Dr. Wyld for his discrimination, and the results of his experience.

Dr. Wyld points out this great difference between a man during sleep and a man in a trance or vision of the spirit. He says: "No one in mere sleep can submit to painful operations with a smile of joy upon his face." Personally I was never subject to an anæsthetic but once. Nitrous oxide was the agent in the case of a rather formidable array of dental operations. I expected to have had to take the gas two or three times, but it was all over at one sitting, which makes me

think that I must have been absent rather long. Many visions have been vouchsafed me, but I know of none that gave me the exquisite delight of that anæsthetic, and never did I so regret the awakening as on that occasion; and I feel now, after Dr. Wyld's powerful elucidation, the fruit of much experience on his part as a mesmeriser, that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit.

So I think I have been shown, now, not only that I can and shall live without the body—a fact I never doubted—but also that I can and may, and probably shall, finally live in happiness. Yet I would not have any suppose that I take to myself any honours, or assume the least superiority over the least worthy of God's creatures on account of this my pleasing experience of the body's death, so to speak, for a short time, or on any other account. It was simply what almost all sensitives feel when in a state of catalepsy; they, too, generally feel regret at awaking. It was simply getting rid for a short time of the pains and penalties of earth life: for much of our purgatory is, I think, undergone here—a throwing off, for a very short season, the clog of the body. And surely few have more reason to appreciate this than one who, like myself, has been for many years a bodily sufferer.

No. This was the experience of getting rid of a heavy millstone, for a few minutes, that one hopes at least to throw off for a longer time when he dies.

M.A. (Cantab.)

THE PSYCHOLOGICAL EFFECTS OF BREATHING NITROUS OXIDE.

We have received the following letter in connection with the interesting question raised by Dr. Wyld of the psychological influence of anæsthetics:—

(To the Editor of "The Spiritualist.")

SIR,—Since the publication of Dr. Wyld's article in your last number, a remarkable statement has been made to me by a gentleman to whom I had just administered an anæsthetic. Knowing my patient (an eminent literary reviewer and critic) to be of great intelligence, I asked him immediately on recovery to describe any sensations or impressions he may have experienced. With considerable earnestness and excitement he said (in nearly his own words), "I thought I had *in some way, you know, got to the bottom and behind everything, saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought.* And I called to others to put in writing what it was, and how I found it out, but I now remember nothing more than this."

WALTER H. COFFIN.

Junior Athenæum Club, Piccadilly, W.,
December 28th, 1879.

The above sensations may be compared with those of Sir Humphrey Davy, who made a long series of experiments upon himself, to ascertain the effects of breathing nitrous oxide. About one of his earlier experiments he says:—

"I gradually began to lose the perception of external things, and a vivid and intense recollection of some former experiments passed through my mind,

so that I called out, 'What an amazing concatenation of ideas!'"

In one of his later experiments Sir Humphrey Davy experienced the following sensations:—

"I began to respire twenty quarts of unmingled nitrous oxide. A thrilling extending from the chest to the extremities was almost immediately produced. I felt a sense of tangible extension highly pleasurable in every limb; my visible impressions were dazzling and apparently magnified; I heard distinctly every sound in the room, and was perfectly aware of my situation.* By degrees, as the pleasurable sensations increased, I lost all connection with external things; trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner, as to produce perceptions perfectly novel. I existed in a world of newly-connected and newly-modified ideas. I theorised—I imagined that I made discoveries. When I was awakened from this semi-delirious trance by Dr. Kinglake, who took the bag from my mouth, indignation and pride were the first feelings produced by the sight of the persons about me. My emotions were enthusiastic and sublime; and for a minute I walked round the room, perfectly regardless of what was said to me. As I recovered my former state of mind I felt an inclination to communicate the discoveries I had made during the experiment. I endeavoured to recall the ideas; they

* In all these experiments, after the first minute my cheeks became purple.—H. D.

were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake, '*Nothing exists but thoughts!—the universe is composed of impressions, ideas, pleasures, and pains!*' About three minutes and a half only had elapsed during this experiment, though the time, as measured by the relative vividness of the collected ideas, appeared to me much longer."

On the assumption that anæsthetics occasionally separate the soul from the body, the above is an example how entrance into the spiritual state suddenly transformed one of the greatest physicists of modern times into an idealist.

Sir Humphrey Davy did not enter this exalted state on the first occasion of breathing nitrous oxide. He frequently breathed the gas, and felt pleasure in so doing; he gradually increased the quantity inhaled until he reached the maximum in the foregoing experiment; consequently, it would seem that a long series of trials with each individual is necessary in order to ascertain by experiment whether the spirit can be temporarily separated from the body by the use of nitrous oxide. The after effects of the experiment just quoted were pleasing; Sir Humphrey Davy was in a happy, lively frame of mind all the rest of the day.

Nitrous oxide has not the same effect upon all who breathe it. Some experience no pleasurable sensations; others acquire a headache; others again indulge in lively muscular exercise. Mr. Wynne, M.P., was one of the first to try its effects; he inhaled seven

quarts of it without much effect upon his specially stubborn organism. One James Thomson found it to cause pains of the day before in his back and knees to return to him, and was quite sure of the accuracy of his observations on this point. When nitrous oxide is used before dental operations it is breathed through a large orifice, and the patient quickly passes, as a general rule, into a state of insensibility. To experience its exhilarating effects it must be breathed through a small orifice. Sir Humphrey Davy found that the more he breathed it the more did his susceptibility to its influence increase, in which respect its action upon a sensitive resembles repeated applications of the power of mesmerism. During the state of psychical excitement he found the light of the sun to be painful to him, in which respect his state bore a resemblance to trance-mediumship. In pursuit of knowledge Sir Humphrey Davy intoxicated himself in eight minutes by drinking sufficient wine for the purpose; he discovered no short cut to heaven that way, but acquired a splitting headache, and experienced sensations altogether unlike those produced by nitrous oxide. It is not certain whether when under the maximum influence of this gas he did not see spirits and hear them talk, but was afraid to say so, for he owns, in the statement already quoted, to having seen something, and heard words in an abnormal way, probably by clairaudience. Davy says of the after effects of breathing the gas—"I slept much less than usual, and previous to sleep my mind was long occupied with *visible* imagery."—ED.

SPIRITUAL DEVELOPMENT UNDER CHLOROFORM.

Mr. A. Duguid, Kirkcaldy, reports: "My wife's mother, Mrs. Arnot, left us for the higher existence on Feb. 5th. There is a married daughter living at Banchory, three miles from this town; Mrs. Arnot died at *eleven* o'clock in the forenoon. The married daughter was very ill, and the doctors in attendance thought it wise to administer chloroform. She passed under the influence thereof at *twelve* o'clock, and while doing so told all those present that her mother was dead, for she saw her, and that the baby was with her mother. No tidings of the mother's death reached the daughter's house till *four* o'clock in the afternoon, and on no account was she told after coming from under the influence of the chloroform. It is noteworthy that she spoke of having seen her babe in the spirit-world as well as her mother, which was quite consistent with fact, as the infant died in the doctor's hands, and was in the spirit-world while the mother was still under the influence of chloroform. The question remains, Did the chloroform produce clairvoyant lucidity? All she said was quite in accordance with facts of which she was not externally cognisant, and not the rambling ideas of one whose reason is disturbed. She never exhibited any mediumistic qualities before. The doctor is greatly taken up with the incident, and would corroborate all of the above. He ought to report it to the medical journals."

These letters are strongly confirmatory of my views, and go to show that anæsthetics liberate the soul by,

as it were, drowning the body. That in fact they drive the soul out of the body and thus render the body incapable of experiencing pain, for it is by the mind that pain is known, and hence the lower the mental organisation in animals the less sensitive are their bodies to pain.

The expression used by Mr. Coffin's patient, when under anæsthesia, "that he had got to the bottom and behind every thing, and saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought," is the expression of the profound truths known to adepts and ecstatics; while the expression used by Sir Humphrey Davy, when under the influence of nitrous oxide, that "nothing exists but thought," was a profound revelation of Divine Philosophy.

I would therefore urge on Scientists, Psychologists, and Materialists further experiments with anæsthetics as a means of arriving at an experimental demonstration of the existence and powers of the human soul.

VIII.—THE BRITISH THEOSOPHICAL SOCIETY.

1.—THE BRITISH THEOSOPHICAL SOCIETY is founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and experiment.

2.—The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom and happiness.

3.—The Fellows pledge themselves to endeavour, to the best of their powers, to live a life of temperance truth, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine sonship of the spirit of man, and hence, in the immortality of that spirit, and in the universal brotherhood of the human race.

4.—The Society is in connection and sympathy with the Arya Samaj of Aryawart, one object of which Society is to elevate by a true spiritual education, mankind out of degenerate, idolatrous, and impure forms of worship, wherever prevalent.

5.—The Society consists of a President, two Vice-Presidents, a Secretary, who is Treasurer, and a Council of five, and of Active, Honorary and Corresponding Fellows.

6.—Persons of either sex are eligible for admission.

7.—The election or expulsion of Fellows, and the

power to transact all other business connected with the Society is vested in the Council.

8.—The subscription to active Fellows is one guinea annually, with one guinea as initiation fee, but the Council can modify these fees according to circumstances.

9.—The initiation fee goes in aid of the Oriental Society.

10.—Notice in writing of resignation of Fellowship must be given to the Secretary before the 31st December, or liability for the succeeding year will be incurred.

11.—Those seeking to join the Society must be proposed by two Fellows. They cannot be elected unless they obtain the votes of two-thirds of the Council, and must pledge themselves to obey the laws of the Society, to devote themselves unselfishly to its aims, and to regard as secret all its transactions and experiments.

12.—Fellows can be expelled by a vote of two-thirds of the Council, but they will receive two weeks' notice before the vote is taken.

13.—The Officers of the Society are elected annually by ballot; the day of election, unless altered by the Council, being the first Sunday in January.

The above are the printed rules of the Society. Further information may be got by applying to the writer through the publisher.

For what is now added the writer is alone responsible, although he believes that in all which he now writes he has the sympathy of the Society.

The Society teaches that man is a triune being of body, soul, and spirit, and that it is his duty to bring his food under the subjection of the body; the body under subjection to the will or soul, and the soul under the subjection of the spirit, and the spirit under subjection to the will of God; and those only who are so inclined to believe are suitable members of the Society.

Theosophists attempt to solve the mystery of matter, and to show how matter is subservient to spirit.

They desire to exalt the spiritual perceptions and to demonstrate the co-relations of theology to psychology.

The food of the Theosophist, as already said, should be such as can be brought under the subjection of the body, and it should be eaten slowly, and with deliberation and gratitude.

Theosophists teach that a diet excluding alcohols and the flesh of animals is most advantageous to Theosophist culture, but the question of diet is modified by climate and constitution.

The amount of food taken should not exceed the necessities of the body, but the question of fasting is one which requires special consideration and instructions, although there may be a demon who goeth not out save after much prayer and fasting.

Purity of mind and personal cleanliness are essential.

As the body is perpetually decaying and being rebuilt, if the proper food only is taken, and with sacrifice to God, then the body will gradually in the course of years free itself from disease, and so become a purer temple for the Holy Spirit.

Theosophy thus teaches that the regeneration of

soul and body is a progressive work; "first the blade, then the ear, then the full corn in the ear"—the highest aim and hope being to love and know God and thus become a son of God in reality.

A brother has well said, "Theosophy includes all things in their relation to God and man, and attempts to show the relation of all creatures to man and of man to God, and Theosophists hope so to develope their spiritual insight that the mind and will of God become known and can be acted on."

Theosophists, believing in the power of numerals, are punctual to their engagements, and especially to those of the Society.

Theosophists are careful to abstain from all idle and foolish talk and gossip, from all scandals, insinuations and defamations or expressions of jealousy, but they endeavour to live at peace with all men.

They are urged to practice small self-denials, and so to rise to greater self-abnegations, believing that in self-denial lies the foundation of all high character and soul-force.

They are advised daily on retiring to rest, critically to review the work of the day, and each morning to resolve on the right conduct of that day. They are also advised to recognise their besetting weaknesses, and to endeavour to surmount them.

As mid-night is the mid-day of the spiritual life, Theosophists are advised as midnight approaches to fix their thoughts on God, and thus desire to harmonise and unite the Society for good influences from without and good works from within.

As an interest is taken in all occult science, the Society intends to accumulate a library of occult books. The Society may establish a club-house where suitable food, recreation, and baths may be obtained, and perhaps also a country retreat for rest and recreation.

Theosophists should communicate unselfishly to such of their brothers and sisters as are worthy, all information they may possess tending to self-culture and progress, believing it to be a law of the Spirit that those who give receive.

Theosophists desire, moreover, to become philosophers in the truest sense, and to practice daily and systematically the graces and virtues of true philosophy.

They desire particularly to practice as follows:—

Daily self-denials with dignity and simplicity, and with forbearance and respect for others; Attention, Calmness, Concentration, Tranquility, Prudence, Frugality, Reticence or True Silence, Peace, Good Temper, Placidity, Forbearance, Simplicity, Contentment, Patience, Endurance, Perseverance, Kindness, Sympathy, Magnaminity, Generosity, Cheerfulness, The Forgiveness of Injuries; Love, Truth, Justice, Modesty, Continence, Reverence, Sweet Reasonableness, and Holiness.

These are not to be considered as a mere catalogue of words, but each is daily to be thought over and acted out as was attempted by Marcus Aurelius, Epictetus, and Pythagoras, which last was the wisest of all the ancients, and one who attempted to wear these virtues as his daily habit.

The continual prayer of the Theosophist is, "Let me know the truth and enable me to live it, in relation to myself, my neighbour, and my God."

With these sublime objects in view, Theosophists are profoundly attached to their Society, and regard as of very secondary importance—wealth, worldly distinction, and all merely conventional externalities.

They believe that those who live the life will know the doctrine, and therefore while earnestly desiring all occult knowledge of the soul and spirit, they yet teach that a pure, unselfish, and self-denying life is the foundation of all true spiritual knowledge and power, and therefore they do not so much desire to possess occult spiritual powers as to live the true life, believing that those who are found worthy, will and shall, when prepared, receive the true baptism from the secret and sacred fountain of living waters.

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